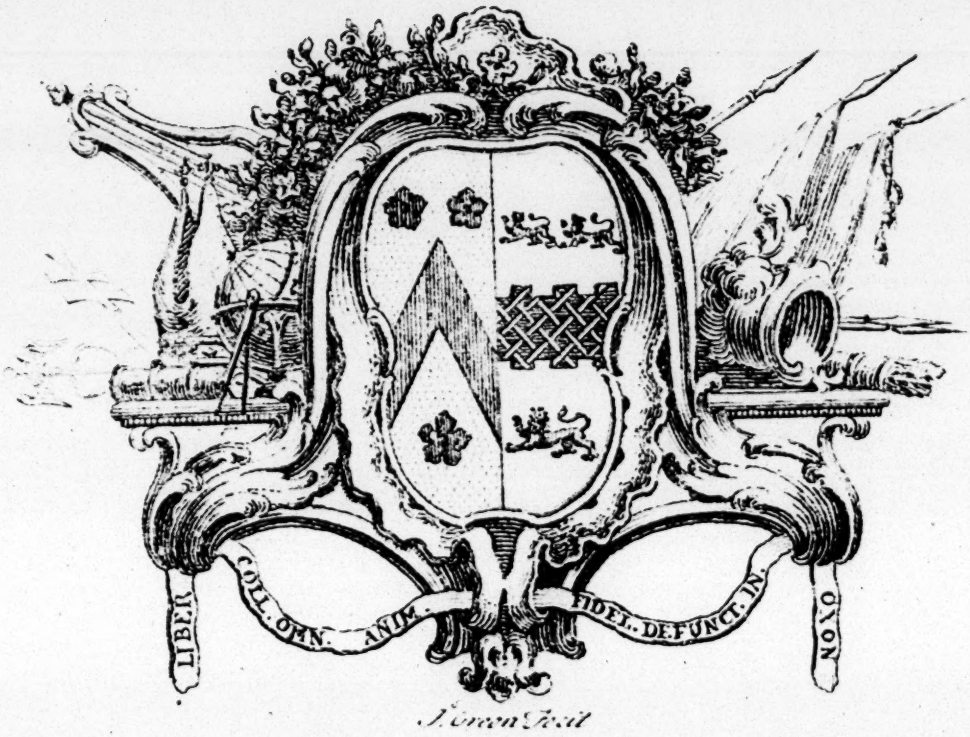
BIBL. CODR. COLL. OMN. ANIM. OXON.




J. Green Fecit

Herbts pors. 2d ed. fo 633- mrkg d/s &c. Ely. x sos x7. obyd 1 yr. Cs
2 p 60-70) my p. 47. L 9 3 hs wdy 5 yr. xx 7 8 yr - wdy 49 yr. 2 p
vrgo. L 2 dy 11 a 656-7 s. p 118. 663. x 057 hs Notes o Valdess
N. Farrer. 7 b 29. 32. xx. alt. ed. 15 yr.
His eldst brotr Edwd 3 Ld H 7 Cherbury &c. str bnpr Sr Hen. H
Mr of I. Revels. v. inf. p. 16. str Tho. H.
dyd. Apr. 27. 623.

Parent
Herb

Geo. Herbert's writings.

1. The Temple & Sacred poems. of ct w v. infra p 109
In imitad wherof Ri. Crashaw writ, Steps t
ye Temple, & The Synagogue
joind with it in ye 8th edicn an

2. Country Parson, wherto annexed Jacula prude
tum; Choice English proverbs & sayings; sel
out 1653 by Barn. Oley ff. of Clare H. wt a Pre.
face giving an Account of his life; & again 67
wth anothr Preface.

3. Notes on Jo. Valdesso's Divine Considerad, tran
ted by Nic. Farrer of Steple Gidden in Hunt
writ 1632. printd at Cambr. 646. v. infra p. 10

4. Latin Speech at Camb. at ye return of K. Charls 1. wt Prince
out of Spain, printd wth ye Verses of Univ. of Cambr
made on that occasion.

5. Latin Speech at Cambr. Febr. 27. 1622. before ye K. of
Spain & Arch Dukes Ambassadors.

6. Translad of Lud. Cornarus's Trts of Temperance
& Sobriety. printd at Camb 634 wt Lessius's Hygia
icon Englishd by T. S.

7. Anti-Melvi-pelvi- to
v. infra p. 35-6.

8. Sever all burnt. v. infra p. 119.

to Sc. Musæ Responsoriæ ad Andr. Melvini Anti-Tami-Cami
Categoriā. edidit Duport una cum Viviani Ecclesiaste et
Lat. Paraphr. Cantici Solom. et Epigrammatis sacris. Cantabr 662.
a 1620.

Add l. p. 98. o Nic. Farrar & Condr druskl. hs will givn
300li to I. College in Virginia to be pd wn yr. 25 be 10 of ye
Infidels childrn plaud in it, & in I. interim 24li pan
to 3 pious & discreet men in I. Colony, yt shal honestly bri
up 3 of ye Infidels Children in Xian Relign & trm g
course to live by: so I. Declarāo of I. State &c. in
Virginia. p. 52.

Parentalia. i.e Latin & Greek verses &c. in Memory of his Mother. Oley in old Pref. N. 2. 1.

BIBL. CODR. COLL. OMN. ANIM. OXON.

Tho: Leigh pet. 6

The Effigies of Mr: George Herbert: Author of those Sacred Poems called The Temple.

# THE LIFE
OF
Mr. *GEORGE HERBERT.*

Written by *Izaack Walton.*

To which are added ſome

# LETTERS
Written by

Mr. *George Herbert*, at his being in *Cambridge*: with others to his Mother, the Lady *Magdalen Herbert*: Written by *John Donne*, afterwards Dean of St. *Pauls*.

Wiſdom of Solom. 4. 10.

*e pleaſed God, and was beloved of him: ſo that whereas he lived among ſinners, he tranſlated him.*

*LONDON*,
inted by *Tho: Newcomb*, for *Rich: Marriott*,
Sold by moſt Bookſellers. M. DC. LXX.

Imprimatur,

April 21. 1670.

Sam: Parker *Reverendissimo in Christo Patri ac Domino, Domino* Gilberto *Archi-ep:* Cantuar: *à Sac: Domest.*

# *To his very worthy and much honoured Friend, Mr.* Izaack Walton, *upon his Excellent Life of Mr.* George Herbert.

I.

HEav'ns youngeſt Son, its *Benjamin*,
Divinity's next Brother, *Sacred* (*Poeſie*,
No longer ſhall a Virgin reckoned be,
(What ere with others 'tis) by me,
A Female Muſe, as were the Nine:
But (full of Vigor Maſculine)
An Eſſence Male, with Angels his Com- (panions ſhine.
With Angels firſt the heavenly youth (was bred;
And, when a Child, inſtructed them to (ſing,

The praiſes of th' Immortal King,
Who *Lucifer* in Triumph led:
For, as in Chains the Monſter ſank to (Hell,
And tumbling headlong down the pre- (cipice fell,
By him firſt taught, *How art thou fallen (thou morning ſtar!* they ſaid
Too fondly then, we have fancy'd him a (Maid:
We, the vain Brethren of the rhyming (Trade;
A female Angel leſs would * (*Urbins* skill upbraid.

* *Raphael Urbin* the famous Painter.

II.

Thus 'twas in Heav'n: This, *Poeſy*'s Sex (and Age;
And, when he thence t'our lower World (came down,
He choſe a Form more like his own,
And *Jeſſe*'s youngeſt Son inſpir'd with (holy rage.
The ſprightly Shepherd felt unuſual (Fire,
And

And up he took his tuneful Lyre;
He took it up, and ſtruck't, and his own
(ſoft touches did admire.
Thou, Poeſie, on him didſt beſtow:
Thy choiceſt gift, a honor ſhew'd before
(to none;
And, to prepare his way to th'Hebrew
(Throne,
Gav'ſt him thy Empire; and Domi-
(nion;
*The happy Land of Verſe*, where flow
Rivers of Milk, and Woods of Laurel
(grow;
Wherewith, thou, didſt adorn his
(brow,
And mad'ſt his firſt, more flouriſhing, and
(triumphant Crown.
Aſſiſt me thy great Prophets praiſe to
(ſing,
*David*, the Poets, and bleſs'd *Iſraels*
(King;
And, with the dancing Echo, let the
(Mountains ring!
Then, on the wings of ſome auſpicious
(wind,

Let his great name from earth, be rais'd
(on high,
And, in the ſtarry volume of the Sky
A laſting Record find:
Be with his mighty *Pſaltery* joyn'd;
Which, taken long ſince up into the air,
And call'd the *Harp*, makes a bright
(Conſtellation there.

III.

Worthy it was to be tranſlated hence,
And, there, in view of all, exalted hang:
To which ſo oft the Princely Prophet
(ſang,
And myſtick Oracles did diſpence.
Though, had it ſtill remain'd below,
More wonders of it we had ſeen,
How great the mighty *Herberts* skill
(had been;
*Herbert*, who could ſo much without it
(do;
*Herbert*, who did its Chords diſtinctly
(know,
More perfectly, than any Child of Verſe
(below.

Or

O! Had we known him half so well!
But then, my friend, there had been left (for you
Nothing so fair, and worthy praise to do;
Who, so exactly all his Story tell,
That, though he did not want his (Bayes,
Nor all the Monuments vertue can (raise,
Your hand, he did, to eternize his praise.
*Herbert*, and *Donne*, again are joyn'd,
Now here below, as they're above;
These friends, are in their old embraces (twin'd;
And, since by you the Enterview's de- (sign'd,
Too weak, to part them, Death does (prove;
For, in this Book they meet again: as, (in one Heav'n they love.

*Bensted*, Apr. 3. 1670.

*Sam: Woodforde.*

THE

# THE LIFE OF Mr. GEORGE HERBERT.

## The INTRODUCTION.

*IN a late Retreat from the buſineſs of this World, and thoſe many little Cares with which I have too often incumbred my ſelf, I fell into a Contemplation of ſome of thoſe Hiſtorical paſſages that are Recorded in* Sacred Story; *and, more particularly, of what had paſt betwixt our* Bleſſed Saviour, *and that wonder of Women, and Sinners, and Mourners,* Saint Mary Magdalen. *I call her* Saint, *becauſe I did not then, nor do now conſider her, as when ſhe was poſſeſt with ſeven Devils; not as when her wanton Eyes, and diſhevel'd Hair, were deſigned and managed,*

*ged, to charm and insnare amorous Beholders: But, I did then, and do now consider her, as after she had expresst a visible and sacred sorrow for her sensualities; as, after those Eyes had wept such a flood of penitential tears as did wash, and that hair had wip't, and she most passionately kist the feet of hers, and our blessed* Jesus. *And, I do now consider, that because she lov'd much, not only much was forgiven her, but that, beside that blessed blessing of having her sins pardoned, she also had from him a testimony, that her Alablaster box of precious oyntment poured on his head and feet, and that Spikenard, and those Spices that were by her dedicated to embalm and preserve his sacred body from putrefaction, should so far preserve her own memory, that these demonstrations of her sanctified love, and of her officious, and generous gratitude, should be recorded and mentioned whereſoever his Gospel should be read; intending thereby, that as his, so her name should also live to succeeding Generations, even till time shall be no more.*

*Upon*

*Upon occaſion of which fair example, I did lately look back, and not without ſome content* (at leaſt to my ſelf) *that I have endeavour'd to deſerve the love, and preſerve the memory of my two deceaſed friends, Dr.* Donne *and Sir* Henry Wotton *by declaring the various employments and accidents of their Lives: And, though Mr.* George Herbert (whoſe Life I now intend to write) *were to me a ſtranger as to his perſon: yet ſince he was, and was worthy, to be their friend; and, very many of his have been mine, I judge it may not be unacceptable to thoſe that knew any of them in their Lives, or do now know their Writings, to ſee this Conjunction of them after their deaths; without which, many things that concern'd them, and ſome things that concern'd the Age in which they liv'd, would be leſs perfect, and loſt to poſterity.*

*For theſe Reaſons I have undertaken it, and if I haue prevented any abler perſon, I beg pardon of him, and my Reader.*

THE

# THE LIFE.

*George Herbert* was born the third day of *April*, in the year of our Redemption 1593. The place of his Birth was near to the Town of *Montgomery*, and in that *Caſtle* that did then bear the name of that Town and County; that *Caſtle* was then a place of State and Strength, and had been ſucceſſively happy in the family of the *Herberts*, who had long poſſeſt it; and, with it, a plentiful Eſtate, and hearts as liberal to their poor Neighbours: A family, that hath been bleſt with men of remarkable wiſdom, and with a willingneſs to ſerve their Countrey, and indeed, to do good to all Mankind; for which, they were eminent: But alas! this family did in the late Rebellion ſuffer extremely in their Eſtates; and the heirs of that *Caſtle*, ſaw it laid level with that earth that was too good to bury thoſe wretches that were the cauſe of it. The father of our *George*, was *Richard Herbert* the Son of *Edward Herbert* Knight, the Son of *Richard Herbert* Knight,

Knight, the Son of the famous Sir *Richard Herbert* of *Colebrook*, in the County of *Monmouth* Banneret, who was the youngeſt Brother of that memorable *William Herbert* Earl of *Pembroke*, that liv'd in the Reign of our King *Edward* the fourth.

His Mother was *Magdalen Newport*, the youngeſt Daughter of Sir *Richard*, and Siſter to Sir *Francis Newport* of *High Arkall* in the County of *Salop* Knight, and Grandfather of *Francis* Lord *Newport*, now Comptroller of His Majeſties Houſhold. A Family, that for their Loyalty, have ſuffered much in their Eſtates, and ſeen the ruine of that excellent Structure, where their Anceſtors have long liv'd, and been memorable for their Hoſpitality.

This Mother of *George Herbert* (of whoſe perſon, and wiſdom, and vertue, I intend to give a true account in a ſeaſonable place) was the happy Mother of ſeven Sons, and three Daughters, which ſhe would often ſay, was *Jobs* number; and

and as often bleſs God, that they were neither defective in their ſhapes, nor in their reaſon; and, often reprove them that did not praiſe God for ſo great a bleſſing. I ſhall give the Reader a ſhort accompt of their names, and not ſay much of their Fortunes.

*Edward* the eldeſt was firſt made Knight of the *Bath*, at that glorious time of our late Prince *Henries* being inſtall'd Knight of the Garter; and after many years uſeful Travel, and the attainment of many Languages, he was by King *James* ſent Ambaſſador Reſident to the then French King, *Lewis* 13. There, he continued about two years; but, he could not ſubject himſelf to a compliance with the humours of the Duke *de Luines*, who was then the great and powerful Favourite at Court: ſo that upon a complaint to our King, he was call'd back into *England* in ſome diſpleaſure; but at his return, he gave ſuch an honourable account of his employment, and ſo juſtified his comportment to the

Duke,

Duke, and all the Court, that he was ſuddenly ſent back upon the ſame Embaſſie, from which he return'd in the beginning of the Reign of our [illegible] King *Charles* I. who made him firſt Baron of *Caſtle-Iſland* *in Ireland*; and not long after of *Cherberie* in the County of [illegible] *Montgomery*: *He was a man of great learning and reaſon, as appears by his printed Book* de veritate; *and, by his Hiſtory of the Reign of King* Henry VIII, *and by ſeveral other Tracts.*

The ſecond and third Brothers were *Richard* and *William*, who ventur'd their lives to purchaſe Honour in the Wars of the *Low Countries*, and dyed Officers in that employment. *Charles* was the fourth, and dyed Fellow of *New-Colledge* in *Oxford*. *Henry* was the ſixth, who became a menial ſervant to the Crown in the dayes of King *James*, and hath continued to be ſo for fifty years: during all which time, he hath been Maſter of the Revels; a place, that requires a diligent wiſdom, with which God hath bleſt him. The ſeventh Son was *Thomas*, who being

being made Captain of a Ship in that Fleet with which Sir *Robert Manſell* was ſent againſt *Algiers*, did there ſhew a fortunate and true Engliſh valour.

Of the three Siſters, I need not ſay more, then that they were all married to perſons of worth, and plentiful fortunes; and, liv'd to be examples of *vertue*, and to do good in their Generations.

I now come to give my intended account of *George*, who was the fifth of thoſe ſeven Brothers.

*George Herbert* ſpent much of his Childhood in a ſweet content under the eye and care of his prudent Mother, and the tuition of a Chaplain or Tutor to him, and two of his Brothers in her own Family (for ſhe was then a Widow) where he continued, till about the Age of Twelve years; and being at that time well inſtructed in the Rules of Grammar, he was not long after commended to the care of Dr. *Neale* (who

was then Dean of *Westminster*; and by him to the care of Mr. *Ireland*[xx], who was then chief Master of that School; where the beauties of his pretty behaviour and wit, shin'd and became so eminent and lovely in this his innocent Age, that he seem'd to be marked out for piety, and to become the care of Heaven, and of a particular Angel to guard and guide him. And thus, he continued in that School, till he came to be perfect in the learned Languages, and especially in the Greek Tongue, in which he after prov'd an excellent Critick.

About the age of Fifteen, he, being then a Kings Scholar, was elected out of that School for *Trinity Colledge* in *Cambridge*, to which place he was transplanted about the year 1608. And his prudent Mother well knowing, that he might easily lose, or lessen that virtue and innocence which her advice and example had planted in his mind; did therefore procure the generous and liberal

xx Mr Irland said of Herbert & Hacket (aft Bishop) who went from his School about ye same time, & were chosen ffellows of Trin. Coll. at ye same electio; that if he did not get credit by ym, he would never look for any from any of his Scholars so in Bp Hack's life.

ral Dr. *Nevil*, who was then Dean of *Canterbury*, and Master of that Colledge, to take him into his particular care, and provide him a Tutor; which he did most gladly undertake, for he knew the excellencies of his Mother, and how to value such a friendship.

This was the method of his Education, till he was setled in *Cambridge*, where we will leave him in his Study, till I have paid my promis'd account of his excellent Mother, and I will endeavour to make it short.

I have told her Birth, her Marriage, and the Number of her Children, and, have given some short account of them: I shall next tell the Reader, that her Husband dyed when our *George* was about the Age of four years: and that she continued twelve years a Widow: that she then married happily to a Noble Gentleman, the Brother and Heir of the Lord *Danvers* Earl of *Danby*, who did highly value both her person and most excellent endowments of her mind. v. p. 53.

In this time of her Widowhood, ſhe being deſirous to give *Edward* her eldeſt ſon, ſuch advantages of Learning, and other education, as might beſt ſute his birth and fortune; and, thereby make him the more fit for the ſervice of his Countrey: did at his being of a fit age, remove from *Montgomery Caſtle* with him, and ſome of her younger ſons to *Oxford*; and, having entred *Edward* into *Queens Colledge*, and provided him a fit *Tutor*, ſhe commended him to his care; yet, ſhe continued there with him, and ſtill kept him in a moderate awe of her ſelf: and ſo much under her own eye, as to ſee and converſe with him daily; but ſhe managed this power over him without any ſuch rigid ſowreneſs, as might make her company a torment to her Child; but, with ſuch a ſweetneſs and compliance with the recreations and pleaſures of youth, as did incline him willingly to ſpend much of his time in the company of his dear and careful Mother: which was to her great content;

tent; for ſhe would often ſay, *That as our bodies take a nouriſhment ſutable to the meat on which we feed: ſo, our Souls do as inſenſibly take in Vice by the Example or Converſation with wicked Company:* and, would therefore, as often ſay, *That ignorance of Vice was the beſt preſervation of Vertue:* and, *That the very knowledge of Wickedneſs, was as tinder to inflame and kindle ſin, and to keep it burning:* For theſe reaſons, ſhe indeared him to her own company, and continued with him in *Oxford* four years: in which time, her *great* and *harmleſs wit*, her *chearful gravity*, and her *obliging behaviour*, gain'd her an acquaintance and friendſhip with moſt of any eminent worth or learning, that were at that time in or near that Univerſity: and particularly, with Mr. *John Donne*, who then came accidentally to that place, in this time of her being there: it was that *John Donne* who was after Dr. *Donne*, and Dean of St. *Pauls London:* and he at his leaving *Oxford*, writ and left

there a Character of the beauties of her body and mind; of the firſt, he ſayes,

*No* Spring *nor* Summer-beauty *has*
(*ſuch grace*
*As I have ſeen in one* Autumnal *face.*

Of the latter he ſayes,

*In all her words to every hearer fit*
*You may at* Revels, *you at* Council *ſit.*

The reſt of her Character, may be read in his printed Poems, in that Elegy which bears the name of the *Autumnal Beauty.* For both he and ſhe were then paſt the Meridian of mans life.

x Elegy 9. p. 76. in ed. anni 1669.

This Amity begun at this time, and place, was not an *Amity* that polluted their Souls; but, an *Amity* made up of a chain of ſutable inclinations and vertues;

tues; an *Amity*, like that of St. *Chryſoſtoms* to his dear and vertuous *Olimpias*; whom, in his Letters, he calls his *Saint*: Or, an *Amity* indeed more like that of St. *Hierom* to his *Paula*; whoſe affection to her was ſuch! that he turn'd Poet in his old Age, and then made her *Epitaph*; wiſhing, all his Body were turn'd into Tongues, that he might declare her juſt praiſes to Poſterity. And, this *Amity* betwixt her and Mr. *Donne*, was begun in a happy time for him, he being then about the Fortieth year of his Age (which was ſome years before he entred into Sacred Orders:) A time, when his neceſſities needed a daily ſupply for the ſupport of his Wife, ſeven Children, and a Family: And, in this time ſhe prov'd one of his moſt bountiful Benefactors; and he, as grateful an acknowledger of it. You may take one Teſtimony of what I have ſaid, from this following *Letter*, and *Sonnet*.

MADAM,

*YOur Favours to me are every where; I uſe them, and have them. I enjoy them at* London, *and leave them there; and yet, find them at* Micham: *Such Riddles as theſe, become things unexpreſſible; and, ſuch is your goodneſs. I was almoſt ſorry to find your Servant here this day, becauſe I was loth to have any witneſs of my not coming home laſt Night, and indeed of my coming this Morning: But, my not coming was excuſable, becauſe earneſt buſineſs detain'd me; and my coming this day, is by the example of your St.* Mary Magdalen, *who roſe early upon* Sunday, *to ſeek that which ſhe lov'd moſt, and ſo did I. And, from her and my ſelf, I return ſuch thanks as are due to one to whom we owe all the good opinion, that they whom we need moſt, have of us—By this Meſſenger, and on this good day, I commit the incloſed* Holy Hymns *and* Sonnets *(which for the matter, not the workmanſhip, have yet eſcap'd the fire) to your judg-*

*ment,*

*ment, and to your protection too, if you think them worthy of it; and I have appointed this incloſed* Sonnet *to uſher them to your happy hand.*

Your unworthieſt Servant,

Micham, *July* 11. 1607. unleſs your accepting him, have mended him.

*Jo. Donne.*

---

# To the Lady *Magdalen Herbert*, of St. *Mary Magdalen.*

*HEr of your name, whoſe fair inheritance*
Bethina *was, and jointure* Magdalo:
*An active faith ſo highly did advance,*
*That ſhe once knew, more than the Church did know*

*The*

*The* Reſurrection; *ſo much good there is*
*Deliver'd of her, that ſome Fathers be*
*Loth to believe one Woman could do this;*
*But, think theſe* Magdalens *were two or*
*(three.*
*Increaſe their number,* Lady, *and their*
*(fame:*
*To their* Devotion, *add your* Innocence;
*Take ſo much of th'example, as of the name;*
*The latter half; and in ſome recompence*
*That they did harbour* Chriſt *himſelf, a*
*(Gueſt,*
*Harbour theſe* Hymns, *to his dear name*
*(addreſt.*

J. D.

Theſe *Hymns* are now loſt to us; but, doubtleſs they were ſuch, as they two now ſing in *Heaven.*

There might be more demonſtrations of the Friendſhip, and the many ſacred Indearments betwixt theſe two excellent perſons (for I have many of their Letters in my hand) and much more

more might be ſaid of her great prudence and piety; but my deſign was not to write hers, but the life of her Son; and therefore I ſhall only tell my Reader, that about that very day twenty years, that this Letter was dated, and ſent her, I ſaw and heard this Mr. *John Donne* (who was then Dean of St. *Pauls*) weep, and preach her Funeral Sermon, in the Pariſh-Church of *Chelſey* near *London*, where ſhe now reſts in her quiet Grave, and where we muſt now leave her, and return to her Son *George*, whom we left in his Study in *Cambridge*.

And in *Cambridge* we may find our *George Herberts* behaviour to be ſuch, that we may conclude, he conſecrated the firſt fruits of his early age to vertue, and a ſerious ſtudy of learning. And that he did ſo, this following Letter and Sonnet which were in the firſt year of his going to *Cambridge*, ſent his dear Mother for a New-years gift, may appear to be ſome teſtimony.

—*But*

— *But I fear the heat of my late* ague *hath dryed up thoſe ſprings, by which Scholars ſay, the Muſes uſe to take up their habitations. However, I need not their help, to reprove the vanity of thoſe many Love-poems, that are daily writ and conſecrated to* Venus; *nor to bewail that ſo few are writ, that look towards* God *and* Heaven. *For my own part, my meaning* (dear Mother) *is in theſe Sonnets, to declare my reſolution to be, that my poor Abilities in* Poetry, *ſhall be all, and ever conſecrated to Gods glory. And* —

*MY God, where is that ancient heat*
*(towards thee,*
*Wherewith whole ſhowls of* Martyrs
*(once did burn,*
*Beſides their other flames. Doth Poetry*
*Wear* Venus *Livery? only ſerve her turn?*
*Why are not* Sonnets *made of thee? and*
*(layes*
*Upon thine Altar burnt? Cannot thy love*
*Heighten a ſpirit to ſound out thy praiſe*
*As*

*As well as any ſhe? Cannot thy* Dove
*Out-ſtrip their* Cupid *eaſily in flight?*
*Or, ſince thy wayes are deep, and ſtill the ſame,*
*Will not a verſe run ſmooth that bears thy name!*
*Why doth that fire, which by thy power and might*
*Each breaſt does feel, no braver fuel chooſe*
*Than that, which one day, Worms, may chance refuſe.*

*Sure Lord, there is enough in thee to dry*
*Oceans of* Ink; *for, as the Deluge did*
*Cover the Earth, ſo doth thy Majeſty:*
*Each Cloud diſtills thy praiſe, and doth forbid*
Poets *to turn it to another uſe.*
Roſes *and* Lillies *ſpeak thee, and to make*
*A pair of Cheeks of them, is thy abuſe.*
*Why ſhould I* Womens eyes *for Chryſtal take?*
*Such poor invention burns in their low mind,*
*Whoſe*

*Whose fire is wild, and doth not upward* (*go*
*To praise, and on thee Lord, some* Ink (*bestow.*
*Open the bones, and you shall nothing find*
*In the best* face *but* filth, *when Lord, in* (*thee*
*The* beauty *lies, in the* discovery.

G. H.

This was his resolution at the sending this Letter to his dear Mother; about which time, he was in the Seventeenth year of his Age; and, as he grew older, so he grew in learning, and more and more in favour both with God and man: insomuch, that in this morning of that short day of his life, he seem'd to be mark'd out for vertue, and to become the care of Heaven; for God still kept his soul in so holy a frame, that he may, and ought to be a pattern of vertue to all posterity; and especially, to his Brethren of the Clergy, of which

which the Reader may expect a more exact account in what will follow.

I need not declare that he was a ſtrict Student, becauſe, that he was ſo, there will be many teſtimonies in the future part of his life. I ſhall therefore only tell, that he was made *Minor Fellow* in the year 1609. *Batchelor of Art* in the year 1611. *Major Fellow* of the *Colledge*, *March* 15. 1615. And, that in that year, he was alſo made *Maſter of Arts*, being then in the 22*d* year of his Age; during all which time, all, or the greateſt diverſion from his Study, was the practice of Muſick, in which he became a great Maſter; and of which, he would ſay, *That it did relieve his drooping ſpirits, compoſe his diſtracted thoughts, and raiſe his weary Soul ſo far above Earth, that it gave him an earneſt of the joyes of Heaven, before he poſſeſt them.* And it may be noted, that from his firſt entrance into the Colledge, the generous Dr. *Nevil* was a cheriſher of his Studies, and ſuch a lover of his perſon,

his

his behaviour, and the excellent endowments of his mind, that he took him often into his own company, by which he confirm'd his native gentileneſs; and, if during this time he expreſt any Error, it was, that he kept himſelf too much retir'd, and at too great a diſtance with all his inferiours; and, his Cloaths ſeem'd to prove, that he put too great a value on his parts and parentage.

This may be ſome account of his diſpoſition, and of the employment of his time, till he was Maſter of Arts, which was *Anno* 1615. and in the year 1619. he was choſen Orator for the Univerſity. His two precedent Orators, were Sir *Robert Nanton*, and Sir *Francis Netherſoll*: The firſt was not long after made Secretary of State; and, Sir *Francis*, not long after his being Orator, was made Secretary to the Lady *Elizabeth* Queen of *Bohemia*. In this place of Orator, our *George Herbert* continued eight years; and manag'd it with as becoming, and grave a gaity, as any had ever

ever before, or since his time. For, *He had acquir'd great Learning, and was blest with a high fancy, a civil and sharp wit, and with a natural elegance, both in his behaviour, his tongue, and his pen.* Of all which, there might be very many particular evidences, but I will limit my self to the mention of but three.

And the first notable occasion of shewing his fitness for this employment of *Orator*, was manifested in a Letter to King *James*, who had sent the University his Book, called *Basilicon Doron*; and their Orator was to acknowledge this great honour, and return their gratitude to His Majesty for such a condescention; at the close of which Letter, he writ,

‡ dated Jun. 13 1620.

*Quid Vaticanam Bodleianamque objicis hospes!*
*Unicus est nobis Bibliotheca Liber.*

This Letter was writ in such excellent Latin, was so full of Conceits, and all the expressions so suted to the *genius* of the King, that he inquired the Orator's

name, and then ask'd *William* Earl of *Pembroke*, if he knew him? whoſe anſwer was, *That he knew him very well; and, that he was his Kinſman but he lov'd him more for his learning and vertue, than for that he was of his name and family.* At which anſwer the King ſmil'd, and ask'd the Earl leave, *that he might love him too; for, he took him to be the Jewel of that Univerſity.*

The next occaſion that he had to ſhew his great Abilities, was, with them, to ſhew alſo his great affection to that Church in which he received his *Baptiſm*; and, of which he profeſt himſelf a member, and the occaſion was this: There was one *Andrew Melvin*, a Gentleman of *Scotland*, who was in his own Countrey poſſeſt with an averſneſs, if not a hatred of *Church-government by Biſhops*; and, he ſeem'd to have a like averſneſs to our manner of *Publick Worſhip*, and of *Church prayers* and *Ceremonies*. This Gentleman had travail'd *France*, and reſided ſo long in *Geneva*, as

to

to have his Opinions the more confirm'd in him by the practice of that place; from which he return'd into *England* ſome ſhort time before, or immediately after Mr. *Herbert* was made *Orator*. This Mr. *Melvin* was a man of learning, and was the Maſter of a great wit, a wit full of *knots* and *clenches*: a wit ſharp and ſatyrical; exceeded, I think, by none of that Nation, but their *Bucanon*. At Mr. *Melvins* return hither, he writ and ſcattered in Latin, many pieces of his wit againſt our *Altars*, our *Prayers*, and our *Publick Worſhip* of God; in which, Mr. *Herbert* took himſelf to be ſo much concern'd, that as faſt as *Melvin* writ and ſcatter'd them, Mr. *Herbert* writ and ſcatter'd anſwers, and reflections of the ſame ſharpneſs, upon him and them; I think to the ſatisfaction of all un-ingaged perſons. But, this Mr. *Melvin*, was not only ſo buſie againſt the *Church*, but at laſt ſo bold with the *King* and *State*, that he rail'd, and writ himſelf into the *Tower*; at which time, the Lady *Ara-*

*bella* was an innocent prisoner there; and, he plea'd himself much in sending the next day after his Commitment, these two Verses to the good Lady; which, I will under-write, because they may give the Reader a taste of his others, which were like these.

Aq. or rather to Sr Wm Seymor Ld Beauchamp, imprison'd for marrying Lady Arabella.

*Causa tibi nexum est communis, Carceris, Ara-Bella; tibi causa est, Araque sacra mihi.*

I shall not trouble my Reader with an account of his enlargement from that Prison, or his Death; but tell him, Mr. *Herberts* Verses were thought so worthy to be preserv'd, that Dr. *Duport* the learned Dean of *Peterborough*, [x] hath lately collected, and caus'd them to be printed, as an honourable memorial of his friend Mr. *George Herbert*, and the Cause he undertook.

x. vante lit.

And in order to my third, and last observation of his great Abilities, it will be needful to declare, that about this time King *James* came very often to hunt at *New-market* and *Royston*; and

and was almoſt as often invited to *Cambridge*, where his entertainment was ſuted to his pleaſant humor *, and where Mr. *George Herbert* was to welcome him with *Gratulations*, and the *Applauſes* of an *Orator*; which he alwayes perform'd ſo well, that he ſtill grew more into the Kings favour; inſomuch, that he had a particular appointment to attend His Majeſty at *Royſton*, where after a Diſcourſe with him, His Majeſty declar'd to his Kinſman, the Earl of *Pembroke*, *That he found the Orators learning and wiſdom, much above his age or wit.* The year following, the King appointed to end His progreſs at *Cambridge*, and to ſtay there certain dayes; at which time, he was attended by the great Secretary of Nature, and all Learning, Sir *Francis Bacon* (Lord *Virulam*) and by the ever memorable and learned Dr. *Andrews* Biſhop of *Wincheſter*, both which did at that time begin a deſir'd friendſhip with our *Orator*. Upon whom the

* *Albumazer. Ignoramus.*

firſt put ſuch a value on his judgement, that he uſually deſir'd his approbation, before he would expoſe any of his Books to be printed; and thought him ſo worthy of his friendſhip, that having Tranſlated many of the Prophet *Davids*
b. Pſalms into Engliſh Verſe, he made *George Herbert* his Patron of them, by a publick dedication of them to him, as the beſt Judge of *Divine Poetry*. And, for the learned Biſhop, it is obſervable, that at that time, there fell to be a modeſt debate about *Predeſtination*, and *Sanctity of life*; of both which, the Orator did not long after ſend the Biſhop ſome ſafe and uſeful *Aphoriſms*, in a long Letter written in Greek; which, was ſo remarkable for the language, and matter, that after the reading of it, the Biſhop put it into his boſom, and did often ſhew it to Scholars, both of this, and forreign Nations; but did alwayes return it back to the place where he firſt lodg'd it, and continu'd it ſo near his heart, till the laſt day of his life.

To

To these, I might add the long and intire friendship betwixt him and Sir *Henry Wotton*, and Dr. *Donne*, but I have promis'd to contract my self, and shall therefore only add one testimony to what is also mentioned in the Life of Dr. *Donne*; namely, that a little before his death, he caused many *Seals* to be made, and in them to be ingraven the figure of *Christ crucified* on an *Anchor*, which is the emblem of hope, and of which Dr. *Donne* would often say, *Crux mihi Anchora*. These Seals, he sent to most of those friends on which he put a value; and, at Mr. *Herberts* death, these Verses were found wrapt up with that Seal which was by the Doctor given to him.

*When my dear Friend, could write no more,*
*He gave this* Seal, *and, so gave o're.*
*When winds and waves rise highest, I am* (sure,
*This* Anchor *keeps my* Faith, *that, me se-* (cure.

At this time of being *Orator*, he had learnt to understand the *Italian*, *Spanish*, and *French* Tongues very perfectly; hoping, that as his Predecessor, so he might in time attain the place of a *Secretary of State*, being then high in the Kings favour; and, not meanly valued and lov'd by the most eminent and most powerful of the Court Nobility: This, and the love of a Court-conversation mixt with a laudable ambition to be something more then he then was, drew him often from *Cambridge* to attend the *King*, who then gave him a *Sine Cure*, which fell into His Majesties disposal, I think, by the death of the Bishop of St. *Asaph*. It was the same, that Queen *Elizabeth* had formerly given to her Favourite Sir *Philip Sidney*; and valued to be worth 120 *l. per Annum*. With this, and his Annuity, and the advantage of his Colledge, and of his Oratorship, he enjoy'd his gentile humour for Cloaths, and Court-like company, and seldom look'd towards *Cambridge*,

*bridge*, unleſs the King were there, and then he never fail'd; but, at other times, left the manage of his Orators place, to his learned friend Mr. *Herbert Thorndike*, who is now Prebend of *Weſtminſter*.

I may not omit to tell, that he had often deſign'd to leave the Univerſity, and decline all Study, which he judg'd did impair his health; for he had a body apt to a *Conſumption*, and to *Fevers*, and other infirmities which he judg'd were increas'd by his Studies; for he would often ſay, *He had a Wit, like a Pen-knife in a narrow Sheath, too ſharp for his Body:* But his Mother would by no means allow him to leave the Univerſity, or to Travel; to which, though he inclin'd very much, yet he would by no means ſatisfie his own deſires at ſo dear a rate, as to prove an undutiful Son to ſo affectionate a Mother; but, did alwayes ſubmit to her wiſdom: And, what I have now ſaid, may partly appear in a Copy of Verſes in his printed Poems; 'tis one of

thoſe

thoſe that bears the title of *Affliction*: And it appears to be a pious reflection on Gods providence, and ſome paſſages of his life, and in which he ſayes,

*WHereas my birth and ſpirit rather took*
*The way that takes the Town:*
*Thou did'ſt betray me to a lingring Book,*
*And wrap me in a Gown.*
*I was intangled in a World of ſtrife,*
*Before I had the power to change my life.*

*Yet for I threatned oft the Siege to raiſe,*
*Not ſimpring all mine age:*
*Thou often didſt with* Academick *praiſe,*
*Melt, and diſſolve my rage;*
*I took the ſweetned Pill, till I came where*
*I could not go away, nor perſevere.*

Yet,

*Yet, least perchance, I should too happy be*
*In my unhappiness;*
*Turning my purge to food, thou throwest (me*
*Into more sicknesses.*
*Thus doth thy power, Cross-byas me, not (making*
*Thine own gifts good; yet, me from my (wayes taking.*

*Now I am here, what thou wilt do with (me*
*None of my Books will shew:*
*I read, and sigh, and wish I were a (Tree,*
*For then sure I should grow*
*To fruit or shade; at least, some Bird (would trust*
*Her Houshold with me, and I would be (just.*

Yet

*Yet, though thou troubleſt me, I muſt be*
*(meek;*
*In weakneſs muſt be ſtout:*
*Well, I will change my ſervice, and go*
*(ſeek*
*Some other Maſter out:*
*Ah my dear God! though I am clean*
*(forgot,*
*Let me not love thee, if I love thee*
*(not.*

G. H.

In this time of Mr. *Herberts* attendance and expectation of ſome good occaſion to remove him from *Cambridge*, to Court; God, in whom there is an unſeen Chain of Cauſes, did in a ſhort time

time put an end to the lives of two of his moſt oblieging and moſt powerful friends, *Lodowick* Duke of *Richmond*, and *James* Marqueſs of *Hamilton*; and not long after him, King *James* dyed, and with them, all Mr. *Herbert*'s Court-hopes: So that he preſently betook himſelf to a retreat from *London*, to a friend in *Kent*, where he liv'd very privately, and was ſuch a lover of ſolitarineſs, as was judg'd to impair his health. In this time of Retirement, he had many conflicts with himſelf, Whether he ſhould return to the painted pleaſures of a Court-life, or betake himſelf to a ſtudy of Divinity, and enter into Sacred Orders: (to which his dear Mother had often perſwaded him) Theſe were ſuch conflicts, as they only can know, that have endur'd them; for, ambitious deſires, and the outward glory of this World, are not eaſily laid aſide; but, at laſt, God inclin'd him to put on a reſolution to ſerve at his Altar.

He

He did at his return to *London*, acquaint a Court-friend with his resolution to enter into *Sacred Orders*, who perswaded him to alter it, as too mean an employment, and too much below his birth, and the excellent abilities and endowments of his mind. To whom he replied, *It hath been formerly judg'd, that the Domestick Servants of the King of Heaven, should be of the noblest Families on Earth: and, though the Iniquity of the late Times have made Clergy-men meanly valued, and the sacred name of Priest contemptible; yet, I will labour to make it honourable, by consecrating all my learning, and all my poor abilities, to advance the glory of that God that gave them; knowing, that I can never do too much for him, that hath done so much for me, as to make me a Christian. And I will labour to be like my Saviour, by making Humility lovely in the eyes of all men, and by following the merciful and meek example of my dear Jesus.*

This was then his resolution, and the God

God of Conſtancy, who intended him for a great example of virtue, continued him in it; for within that year he was made Deacon, but the day when, or by whom, I cannot learn; but that he was about that time made Deacon, is moſt certain; for I find by the Records of *Lincoln*, that he was made Prebend of *Layton Eccleſia*, in the Dioces of *Lincoln*, *July* 15. 1626. and that this Prebend was given him, by *John*, then *Lord Biſhop of that See*. And now, he had a fit occaſion to ſhew that Piety and Bounty that was deriv'd from his generous Mother, and his other memorable Anceſtors, and the occaſion was this.

This *Layton Eccleſia*, is a Village near to *Spalden* in the County of *Huntingdon*, and the greateſt part of the Pariſh Church was faln down, and that of which ſtood, was ſo decayed, ſo little, and ſo uſeleſs, that the Pariſhioners could not meet to perform their Duty to God in publick prayer and praiſes; and thus it had been for almoſt 20 years,

in

in which time there had been ſome faint endeavours for a publick Collection, to enable the Pariſhioners to rebuild it; but, with no ſucceſs, till Mr. *Herbert* undertook it; and he, by his own, and the contribution of many of his Kindred, and other noble Friends, undertook the Re-edification of it; and, made it ſo much his whole buſineſs, that he became reſtleſs, till he ſaw it finiſht as it now ſtands; being, for the workmanſhip, a coſtly *Moſaick:* for the form, an *exact Croſs*; and, for the decency and beauty, I am aſſur'd it is the moſt remarkable Pariſh-Church, that this Nation affords. He liv'd to ſee it ſo Wainſcoated, as to be exceeded by none; and, by his order, the Reading Pew, and Pulpit, were a little diſtant from each other, and both of an equal height; for, he would often ſay, *They ſhould neither have a precedency or priority of the other: but, that* Prayer *and* Preaching *being equally uſeful, might agree like Brethren, and have an equal honour and eſtimation.*

Before

Before I proceed farther, I must look back to the time of Mr. *Herberts* being made Prebend, and tell the Reader, that not long after, his Mother being informed of his intentions to Rebuild that Church; and, apprehending the great trouble and charge that he was like to draw upon himself, his Relations, and Friends, before it could be finisht; sent for him from *London* to *Chelsey* (where he then dwelt) and at his coming, said--*George, I sent for you, to persuade you to commit Simony, by giving your Patron as good a gift as he has given to you; namely, that you give him back his Prebend; for*, George, *it is not for your weak body, and empty purse, to undertake to build Churches.* To which, he desir'd he might have a Dayes time to consider, and then make her an Answer: And at his return to her at the next Day, when he had first desired her blessing, and she given it him, his next request was, *That she would at the Age of Thirty three Years, allow him to become an undutiful Son;*

*for, he had made a kind of Vow to God, that if he were able, he would Re-build that Church:* And then, ſhew'd her ſuch reaſons for his reſolution, that ſhe preſently ſubſcribed to be one of his Benefactors, and undertook to ſollicit *William* Earl of *Pembroke*, to be another, who ſubſcribed for 50 *l.* and not long after, by a witty, and perſuaſive Letter from Mr. *Herbert*, made it 50 *l.* more. And in this nomination of ſome of his Benefactors, *James* Duke of *Lenox*, and his brother Sir *Henry Herbert*, ought to be remembred; and the bounty of Mr. *Nicholas Farrer*, and Mr. *John Woodnot*; the one, a Gentleman in the Neighbourhood of *Layton*, and the other, a Goldſmith in *Foſter-lane, London*, ought not to be forgotten; for the memory of ſuch men ought to out-live their lives. Of Mr. *Farrer*, I ſhall hereafter give an account in a more ſeaſonable place; but before I proceed farther, I will give this ſhort account of Mr. *John Woodnot*.

He

He was a man, that had consider'd, over-grown Estates do often require more care and watchfulness to preserve, than get them; and, that there be many Discontents, that Riches cure not; and did therefore set limits to himself as to the desire of wealth: And having attain'd so much as to be able to shew some mercy to the Poor, and preserve a competence for himself, he dedicated the remaining part of his life to the service of God; and being useful for his Friends, he prov'd to be so to Mr. *Herbert*; for, beside his own bounty, he collected and return'd most of the money that was paid for the Re-building of that Church; he kept all the account of the charges, and would often go down to state them, and see all the Workmen paid. When I have said, that this good man was a useful Friend to Mr. *Herberts* Father, to his Mother, and continued to be so to him, till he clos'd his eyes on his Death-bed; I will forbear to say more; till I have the

next fair occaſion to mention the holy friendſhip that was betwixt him, and Mr. *Herbert*.

About the year 1629. and the 34th of his Age, Mr. *Herbert* was ſeiz'd with a ſharp *Quotidian Ague*, and thought to remove it by the change of Air; to which end, he went to *Woodford* in *Eſſex*, but thi her more chiefly, to enjoy the company of his beloved Brother, Sir *Henry Herbert*, and other Friends. In his Houſe he remain'd about Twelve Months, and there became his own Phyſitian, and cur'd himſelf of his Ague, by forbearing Drink, and eating no Meat, no not Mutton, nor a Hen, or Pidgeon, unleſs they were ſalted; and by ſuch a conſtant Dyet, he remov'd his Ague, but with inconveniencies that were worſe; for he brought upon himſelf a diſpoſition to Rheums, and other weakneſſes, and a ſuppoſed Conſumption. And it is to be Noted, that in the ſharpeſt of his extream Fits, he would often ſay, *Lord abate my great affliction, and*

*and increaſe my patience; but, Lord, I repine not, I am dumb, Lord, before thee, becauſe thou doeſt it.* By which, and a ſanctified ſubmiſſion to the Will of God, he ſhewed he was inclinable to bear the ſweet yoke of *Chriſtian Diſcipline*, both then, and in the latter part of his life; of which, there will be many true Teſtimonies.

And now his care was to recover from his Conſumption by a change, from *Woodford* into ſuch an Air as was moſt proper to that end. And his remove was from *Woodford* to *Dantſey* in *Wiltſhire*, a noble Houſe which ſtands in a choice Air, the owner of it then was, the Lord *Danvers* Earl of *Danby*, who lov'd Mr. *Herbert* much, and allow'd him ſuch an apartment in that Houſe, as might beſt ſute Mr. *Herberts* accomodation and liking. And, in this place, by a ſpare Dyet, declining all perplexing Studies, moderate exerciſe, and a chearful converſation; his health was apparently improv'd to a good degree,

x. v. p. 19.

of ſtrength and chearfulneſs: And then, he declar'd his reſolution to marry, and to enter into the Sacred orders of Prieſthood: Theſe had long been the deſires of his Mother, and his other Relations; but, ſhe liv'd not to ſee either: for, ſhe dyed in the year 1627. And, though he was diſobedient to her about *Layton* Church, yet, in conformity to her will, he kept his Fellowſhip in *Cambridge*, and his Orators place, till after her death; and then, declin'd both: And, the laſt, the more willingly, that he might be ſucceeded by his friend *Robert Creighton*, who now is Dr. *Creighton*, and the worthy Dean of *Wells*.

I ſhall now proceed to his Marriage, in order to which, it will be convenient, that I firſt give the Reader a ſhort view of his perſon, and then, an account of his Wife, and of ſome circumſtances concerning both.—*He was for his perſon of a ſtature inclining towards tallneſs; his body was very ſtrait, and ſo far from being cumbred with too much fleſh, that*

*that he was lean to an extremity. His aſpect was chearful, and his ſpeech and motion did both declare him a Gentleman; and were all ſo meek and oblieging, that both then, and at his death, he was ſaid to have no Enemy.*

Theſe, and his other viſible vertues, begot him ſo much love from a Gentleman of a Noble fortune, and a near Kinſman to his friend the Earl of *Danby*; namely, from Mr. *Charles Danvers* of *Bainton*, in the County of *Wilts* Eſq; That Mr. *Danvers* having known him long, and familiarly, did ſo much affect him, that he often, and pubilckly declar'd a deſire that Mr. *Herbert* would marry any of his Nine Daughters (for he had ſo many) but rather, his Daughter *Jane*, than any other, becauſe *Jane* was his beloved Daughter: And he had often ſaid the ſame to Mr. *Herbert* himſelf; and, that if he could like her for a Wife, and ſhe him for a Husband, *Jane* ſhould have a *double bleſſing*: And Mr. *Danvers* had ſo often ſaid the like to

*Jane*, and so much commended Mr. *Herbert* to her, that *Jane* became so much a Platonick, as to fall in love with Mr. *Herbert* unseen.

This was a fair preparation for a Marriage; but alas, her father dyed before Mr. *Herberts* retirement to *Dantsey*; yet some friends to both parties, procur'd their meeting; at which time, a mutual affection entered into both their hearts; and as a Conqueror, enters into a surprized City, so Love having got that possession govern'd, and made there such Laws and Reso'utions, as neither party was able to resist; insomuch, that she chang'd her name into *Herbert*, the third day after this first Interview.

This haste, might in others be thought a Love-phrensie, or worse, but it was not; for they wooed so like Princes, as to have select Proxies; such, as were friends to both parties; such, as well understood Mr. *Herberts*, and her temper of mind; and, their Estates so well,

well, before this Interview, that, the ſuddenneſs was juſtifiable, by the ſtricteſt Rules of prudence: And, the more, becauſe it prov'd ſo happy to both parties; for, the eternal lover of Mankind, made them happy in each others mutual affections, and compliance; ſo happy, that there never was any oppoſition betwixt them, unleſs it were a Conteſt which ſhould moſt incline to a compliance with the others deſires. And, though this begot, and continued in them, ſuch a mutual love and joy, and content, as was no way defective; yet, this mutual content and love, and joy, did receive a daily augmentation, by ſuch daily obligingneſs to each other, as ſtill added ſuch new affluences to the former fu'neſs of theſe divine Souls, as was only improvable in Heaven, where they now enjoy it.

About three months after his Marriage, Dr. *Curle*, who was then Rector of *Bemerton* in *Wiltſhire*, was made Biſhop of *Bath* and *Wells*, (and not long after

after Tranſlated to *Wincheſter*) and by that means the preſentation of a Clerk to *Bemerton*, did not fall to the Earl of *Pembroke* (who was the undoubted Patron of it) but to the King, by reaſon of Dr. *Curles* advancement: But *Philip*, then Earl of *Pembroke* (for *William* was lately dead) requeſted the King to beſtow it upon his Kinſman, *George Herbert*; and the King ſaid, *Moſt willingly to Mr.* Herbert, *if it were worth his acceptance:* And the Earl as willingly and ſuddenly ſent it him, without ſeeking; but though Mr. *Herbert* had formerly put on a reſolution for the Clergy: yet, the apprehenſion of the laſt great Account that he was to make for the Cure of ſo many Souls, made him faſt and pray, and conſider, for not leſs than a month: in which time, he had ſome reſolutions to decline both the Prieſthood, and that living. And in this time of conſidering, *He endur'd* (as he would often ſay) *ſuch ſpiritual Conflicts, as none can think, but only thoſe that have endur'd them.* In

In the midſt of theſe Conflicts, his old and dear friend Mr. *John Woodnot*, took a journey to ſalute him at *Bainton* (where he then was with his Wives Friends and Relations) and was joyful to be an Eye-witneſs of his Health, and happy Marriage. And after they had rejoyc'd together ſome few dayes, they two took a Journey to *Wilton*, the famous Seat of the Earls of *Pembroke*; at which time, the King, the Earl, and the whole Court were there, or at *Salisbury*, which is near to it. At which time Mr. *Herbert* preſented his Thanks to the Earl, for his preſentation to *Bemerton*, but had not yet reſolv'd to accept of it, and told him the reaſon why; but that Night, the Earl acquainted Dr. *Laud*, the Archbiſhop of *Canterbury*, with his Kinſmans irreſolution. And the Biſhop did the next day ſo convince Mr. *Herbert*, *That the refuſal of it was a ſin*; that a Taylor was ſent for to come ſpeedily from *Salisbury* to *Wilton*, to take meaſure, and make him Canonical

nical Cloaths, against next day, which the Taylor did; and Mr. *Herbert* being so habited, went with his presentation to the learned Dr. *Davenant*, who was then Bishop of *Salisbury*, and he gave him Institution immediately (for Mr. *Herbert* had been made Deacon some years before) and he was also the same day (which was *April* 26. 1630.) inducted into the good and more pleasant, than healthful Parsonage of *Bemerton*, which is a Mile from *Salisbury*.

*I have now brought him to his Parsonage of* Bemerton, *and to the Thirty sixth Year of his Age, and must now stop, and bespeak the Reader to prepare for an almost incredible story, of the great sanctity of the short remainder of his holy life; a life so full of Charity, Humility, and all Christian vertues, that it deserves the eloquence of St.* Chrysostom *to commend and declare it. A life, that if it were related by a Pen like his, there would then be no need for this Age to look back into times past for the examples*

of

*of primitive piety; for they might be all found in the life of* George Herbert. *But now, alas, who is fit to undertake it, I confeſs I am not, and am not pleas'd with my ſelf that muſt; and profeſs my ſelf amaz'd, when I conſider how few of the Clergy liv'd like him then; and, how many live ſo unlike him now: But it becomes not me to cenſure, my deſign is rather to aſſure the Reader, that I have uſed very great diligence to inform my ſelf, that I might inform him of the truth of what follows, and I will do that with ſincerity.*

When at his Induction he was ſhut into *Bemerton* Church, being left there alone to Toll the Bell, as the Law requires him; he ſtaid ſo much longer than an ordinary time, before he return'd to his Friends that ſtaid expecting him at the Church-door; that his Friend, Mr. *Woodnot*, looked in at the Church-window, and ſaw him lie proſtrate on the ground before the Altar: at which time and place (as he after told Mr.

*Wood-*

*Woodnot*) he ſet ſome Rules to himſelf, for the future manage of his life; and then and there made a vow, to labour to keep them.

And the ſame Night that he had his Induction, he ſaid to Mr. *Woodnot*, *I now look back upon my aſpiring thoughts, and think my ſelf more happy than if I had attain'd what I ſo ambitiouſly thirſted for: And, I can now behold the Court with an impartial Eye, and ſee plainly, that it is made up of Fraud, and Titles, and Flattery, and many other ſuch empty, imaginary painted Pleaſures. Pleaſures, that are ſo empty, as not to ſatisfie when they are enjoy'd; but, in God and his ſervice, is a fulneſs of all joy and pleaſure, and no ſatiety: And I will now uſe all my endeavours to bring my Relations and Dependants to a love and reliance on him, who never fails thoſe that truſt him. But above all, I will be ſure to live well, becauſe the vertuous life of a Clergy-man, is the moſt powerful eloquence to perſwade all that ſee it, to reverence and love, and at leaſt to*

*deſire*

*desire to live like him. And this I will do, because I know we live in an Age that hath more need of good examples, than precepts. And I beseech that God, who hath honour'd me so much as to call me to serve at his Altar: that, as by his special grace he hath put into my heart these good desires, and resolutions: so, he will by his assisting grace enable me to bring the same to good effect: and, that my humble and charitable life, may so win upon others, as to bring glory to my Jesus, whom I have this day taken to be my Master and Governor; and am so proud of his service, that I will alwayes observe, and obey, and do his Will, and alwayes call him Jesus my Master: and I will alwayes contemn my birth, or any title or dignity that can be conferr'd upon me, when I shall compare them with any title of being a Priest, and serving at the Altar of Jesus my Master.*

And that he did so, may appear in many parts of his Book of *Sacred Poems*; especially, in that which he calls *the*

*Odour.*

*Odour.* In which he seems to rejoyce in his thoughts of that word Jesus, and to say the adding these words *my Master* to it, and the often repetition of them, seem'd to perfume his mind, and leave an oriental fragrancy in his very breath. And for his unforc'd choice to serve at Gods Altar, he seems in another place (*the Pearl*, Matth. 13.) to rejoyce and say--*He knew the wayes of Learning: knew what nature does willingly; and what, when 'tis forc'd by fire: knew the wayes of honour, and when glory inclines the Soul to noble expressions; knew the Court; knew the wayes of pleasure, of love, of wit, of musick, and upon what terms he declined all these for the service of his Master Jesus;* and concludes, saying,

*That, through these Labyrinths, not my*
*(groveling Wit:*
*But, thy Silk-twist, let down from Heaven*
*(to me;*
*Did, both conduct, and teach me, how by it,*
*To climb to thee.*

The

The third day after he was made Rector of *Bemerton*, and had chang'd his ſword and ſilk Cloaths into a Canonical Coat; he return'd ſo habited with his friend Mr. *Woodnot* to *Bainton*: And, immediately after he had ſeen and ſaluted his Wife, he ſaid to her—*You are now a Miniſters Wife, and muſt now ſo far forget your fathers houſe, as not to claim a precedence of any of your Pariſhioners; for you are to know, that a Prieſts Wife can challenge no precedence or place, but that which ſhe purchaſes by her obliging humility; and, I am ſure, places ſo purchaſed, do beſt become them.* And, let me tell you, *That I am ſo good a Herald, as to aſſure you that this is truth.* And ſhe was ſo meek a Wife, *as to aſſure him it was no vexing News to her, and that he ſhould ſee her obſerve it with a chearful willingneſs.* And indeed her unforc'd humility, that humility that was in her ſo original, as to be born with her, made her ſo happy as to do ſo; and her doing ſo, begot her an unfeigned love, and a ſerviceable

respect from all that converst with her; and this love followed her in all places, as inseparably, as shadows follow substances in Sun-shine.

It was not many dayes before he return'd back to *Bemerton*, to view the Church, and repair the Chancel; and indeed, to re-build three parts of his house which was fall'n down by reason of his Predecessors living at a better Parsonage house; namely, at *Minal*, 16 or 20 miles from this place. At which time of Mr. *Herberts* coming alone to *Bemerton*, there came to him a poor old Woman, with an intent to acquaint him with her necessitous condition, and with some troubles of her mind; but after she had spoke some few words to him, she was surpriz'd with a fear and shortness of breath, so that her spirits and speech fail'd her; which he perceiving, did so compassionate her, that he took her by the hand, and said, *Speak good Mother, be not afraid to speak to me; for, I am a man that will hear you with patience;*

*ence; and will relieve your neceſſities too, if I be able: and this I will do willingly, and therefore, Mother, be not afraid to acquaint me with what you deſire.* After which comfortable ſpeech, he again took her by the hand, made her ſit down by him, and underſtanding ſhe was of his Pariſh, he told her, *He would be acquainted with her, and take her into his care:* And having with patience heard and underſtood her wants (and it is ſome relief to be but heard with patience) he comforted her by his meek behaviour and counſel; but becauſe that coſt him nothing, he reliev'd her with money too, and ſo ſent her home with chearful heart, praiſing God, and praying for him. *Thus worthy, and like Davids* bleſſed man) *thus lowly, was Mr.* George Herbert *in his own eyes.*

At his return that Night to his Wife at *Bainton*, he gave her an account of the paſſages 'twixt him and the poor Woman, with which ſhe was ſo affected, that

ſhe went next day to *Salisbury*, and there bought a pair of Blankets, and ſent them as a Token of her love to the poor Woman, and with them a Meſſage, *That ſhe would ſee and be acquainted with her, when her houſe was built at* Bemerton.

There be many ſuch paſſages both of him and his Wife, of which, ſome few will be related; but I ſhall firſt tell, that he haſted to get the Pariſh-Church repair'd; then, to beautifie the Chappel (which ſtands near his houſe) and that at his own great charge. He then proceeded to re-build the Parſonage-houſe, which he did alſo very compleatly, and at his own charge; and having done this good work, he caus'd theſe Verſes to be writ upon, or ingraven in the Mantle of the Chimney in his Hall.

TO

# TO MY SUCCESSOR.

*If thou chance for to find*
*A new House to thy mind,*
*And built without thy Cost:*
*Be good to the Poor,*
*As God gives thee store,*
*And then, my Labor's not lost.*

We will now by the Readers favour suppose him fixt at *Bemerton*, and grant him to have seen the Church repair'd, and the Chappel belonging to it very decently adorn'd, at his own great charge (which is a real Truth) and having now fixt him there, I shall proceed to give an account of the rest of his behaviour to his Parishioners, and those many others that knew him.

Doubtleſs Mr. *Herbert* had conſider'd and given Rules to himſelf for his Chriſtian carriage both to God and man before he enter'd into *Holy Orders*. And 'tis not unlike, but that he renewed thoſe reſolutions at his proſtration before the *Holy Altar*, at his Induction into the Church of *Bemerton*; but as yet he was but a Deacon, and therefore long'd for the next *Ember-week*, that he might be ordain'd *Prieſt*, and made capable of adminiſtring both the Sacraments. At which time, the Reverend Dr. *Humphrey Hinchman*, now Lord Biſhop of *London* (who does not mention him, but with ſome veneration for the life and excellent learning of Mr. *George Herbert*) tells me, *He laid his hand on Mr.* Herberts *Head, and* (*alas!*) *within leſs than three Years, lent his Shoulder to carry his dear Friend to his Grave.*

And, that Mr. *Herbert* might the better preſerve thoſe holy Rules which ſuch a *Prieſt* as he intended to be, ought to obſerve; and, that time might not inſenſibly

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ſenſibly blot them out of his memory, but the next year ſhew him his variations from this years reſolutions; he therefore, did ſet down his Rules in that order, as the World now ſees them printed in a little Book, call'd, *The Countrey Parſon*, in which ſome of his Rules are:

*The Parſons Knowledge.*
*The Parſon on Sundayes.*
*The Parſon Praying.*
*The Parſon Preaching.*
*The Parſons Charity.*
*The Parſon comforting the Sick.*
*The Parſon Arguing.*
*The Parſon Condeſcending.*
*The Parſon in his Journey.*
*The Parſon in his Mirth.*
*The Parſon with his Church-wardens.*
*The Parſons Bleſſing the People.*

And his behaviour toward God and man, may be ſaid to be a practical Comment on theſe, and the other holy Rules ſet down in that uſeful Book. A Book,

ſo full of plain, prudent and uſeful Rules, that, that *Countrey Parſon*, that can ſpare 12 *d.* and yet wants it, is ſcarce excuſable; becauſe it will both direct him what he is to do, and convince him for not having done it.

At the Death of Mr. *Herbert*, this Book fell into the hands of his friend Mr. *Woodnot*; and he commended it[x] into the truſty hands of Mr. *Bar. Oly.* who publiſh't it with a moſt conſcientious, and excellent Preface; from which I have had ſome of thoſe Truths, that are related in this life of Mr. *Herbert*.

The Text for his firſt Sermon, was taken out of *Solomons Proverbs*, and the words were, *Keep thy heart with all diligence.* In which firſt Sermon, he gave his Pariſhioners many neceſſary, holy, ſafe Rules, for the diſcharge of a good Conſcience, both to God and man. And, deliver'd his Sermon after a moſt florid manner, both with great learning and eloquence. And at the cloſe of his Sermon, told them, *That*

*ſhould*

x Mr Oley in Pref. to ye 2nd Ed. ao 1671 ſays Mr Edm. Duncon (of wm inf. p. 97 & 109) was Poſſeſſor of ye MS of that Book, & transmitted it freely to ye Station, yt printed it firſt. & that one deſigne of his new Pref. was to doe him that right, as to let ye world know ſo much. Relating, I ſuppoſe to Waltons miſtake here.

*should not be his constant way of Preaching, and that he would not fill their heads with unnecessary Notions; but, that for their sakes, his language and his expressions should be more plain and practical in his future Sermons.* And he then made it his humble request, *That they wou'd be constant to the Afternoons Service, and Catechising.* And shewed them convincing reasons why he desir'd it; and his oblieging example and perswasions, brought them to a willing conformity to his desires.

The Texts for all his Sermons, were constantly taken out of the Gospel for the day; and he did as constantly declare why the Church did appoint that portion of Scripture to be that day read: And in what manner the *Collect* for every Sunday does refer to the *Gospel*, or to the *Epistle* then read to them; and, that they might pray with understanding, he did usually take occasion to explain, not only the *Collect* for every particular day, but the reasons of all the other *Collects*

and

and *Responses* in our Service; and, made it appear to them, that, *the whole Service of the Church*, was a reasonable, and therefore an acceptable Sacrifice to God; as namely, that we begin with *Confession of our selves to be vile, miserable sinners*; and, that we begin so, because till we have confessed our selves to be such, we are not capable of that mercy which we acknowledge we need, and pray for; but having in the prayer of our Lord, begg'd pardon for those sins which we have confest: And hoping, that as the *Priest* hath declar'd our Absolution, so by our publick Confession, and real Repentance, we have obtain'd that pardon: Then, we dare proceed to beg of the Lord, *to open our lips, that our mouths may shew forth his praise*; for, till then, we are neither able, nor worthy to praise him: But this being suppos'd, we are then fit to say, *Glory be to the Father, and to the Son, and to the Holy Ghost*; and fit to proceed to a further service of

our

our God, in the *Collects*, and *Pſalms*, and *Lauds* that follow in the Service.

And, as to theſe *Pſalms* and *Lauds*, he proceeded to inform them, why they were ſo often, and ſome of them daily repeated in our *Church-ſervice*: namely, the *Pſalms* every Month, becauſe they be an *Hiſtorical* and thankful repetition of mercies paſt; and, ſuch a compoſition of prayers and praiſes, as ought to be repeated often, and publickly; for, *with ſuch Sacrifices, God is honour'd, and well-pleaſed.* This, for the *Pſalms*.

And for the *Hymns* and *Lauds*, appointed to be daily repeated or ſung after the firſt and ſecond Leſſons were read to the Congregation, he proceeded to inform them, that it was moſt reaſonable, after they have heard the will and goodneſs of God declar'd or preach't by the *Prieſt* in his reading the two Chapters, that it was then a ſeaſonable Duty to riſe up and expreſs their gratitude to Almighty God for thoſe

his

his mercies to them, and to all Mankind, and ſay with the *bleſſed Virgin, That their Souls do magnifie the Lord, and that their ſpirits do alſo rejoyce in God their Savior:* And that it was their Duty alſo to rejoyce with *Simeon* in his Song, and ſay with him, *That their eyes have alſo ſeen their ſalvation*; for they have ſeen that ſalvation which was but propheſied till his time; and he then broke out in expreſſions of joy to ſee it: but they live to ſee it daily, in the Hiſtory of it, and therefore ought dai'y to rejoyce, and daily to offer up their Sacrifices of praiſe to their God, for that and all his mercies. A ſervice, which is now the conſtant employment of that *bleſſed Virgin*, and *Simeon*, and all thoſe bleſſed Saints that are poſſeſt of Heaven; and where they are at this time interchangeably, and conſtantly ſinging, *Holy, Holy, Holy Lord God, Glory be to God on High, and on Earth peace.* And he taught them, that to do this, was an acceptable ſervice to God, becauſe the Prophet *David* ſayes

in

in his Psalms, *He that praiseth the Lord, honoureth him.*

He made them to understand, how happy they be that are freed from the incumbrances of that Law which our Fore-fathers groan'd under: namely, from the *Legal Sacrifices*; and from the many *Ceremonies of the Levitical Law*: freed from *Circumcision*, and from the strict observation of the *Jewish Sabbath*, and the like: And he made them know, that having receiv'd so many, and so great blessings, by being born since the dayes of our Saviour, it must be an acceptable Sacrifice to Almighty God, for them to acknowledge those blessings, and stand up and worship, and say as *Zacharias* did, *Blessed be the Lord God of* Israel, *for he hath* (in our dayes) *visited and redeemed his people*; *and* (he hath in our dayes) *remembred, and shewed that mercy which by the mouth of the Prophets, he promised to our Fore-fathers:* and this he hath done, *according to his holy Covenant made with them:*

And

And we live to see and enjoy the benefit of it, in his *Birth*, in his *Life*, his *Passion*, his *Resurrection* and *Ascension* into Heaven, where he now sits sensible of all our temptations and infirmities; and where he is at this present time making intercession for us, to his, and our Father, and therefore they ought daily to express their publick gratulations, and say daily with *Zacharias*, *Blessed be that Lord God of* Israel *that hath thus visited, and thus redeemed his people.* —— These were some of the reasons by which Mr. *Herbert* instructed his Congregation for the use of the *Psalms*, and the *Hymns* appointed to be daily sung or said in the Church-service.

He inform'd them, when the *Priest* did pray only for the Congregation, and not for himself; and when they did only pray for him, as namely, after the repetition of the *Creed*, before he proceeds to pray the Lords prayer, or any of the appointed Collects, the Priest is directed to kneel down, and pray for them,

them, saying—*The Lord be with you*—— And then they pray for him, saying —— *And with thy spirit*; and he assur'd them, that when there is such mutual love, and such joint prayers offer'd for each other, then the holy Angels look down from Heaven, and are ready to carry such charitable desires to God Almighty, and he as ready to receive them; and that a Christian Congregation calling thus upon God, with one heart, and one voyce, and in one reverend and humble posture look as beautifully as *Jerusalem*, that is at peace with it self.

He instructed them, why the prayer of our Lord was pray'd often in every full service of the Church; namely, at the conclusion of the several parts of that Service; and pray'd then, not only because it was compos'd and commanded by our Jesus that made it, but as a perfect pattern for our less perfect forms of prayer, and therefore fittest to sum up and conclude all our imperfect Petitions.

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He inſtructed them, that as by the ſecond Commandment we are requir'd not to bow down, or worſhip an Idol, or falſe god; ſo, by the contrary Rule, we are to bow down and kneel, or ſtand up and worſhip the true God: And he inſtructed them, why the Church requir'd the Congregation to ſtand up, at the repetition of the Creeds; namely, becauſe they did thereby declare both their obedience to the Church, and an aſſent to that faith into which they had been baptiz'd. And he taught them, that in that ſhorter Creed, or Doxology ſo often repeated daily; they alſo ſtood up to teſtifie their belief to be, that, *the God that they truſted in was one God, and three perſons, the Father, the Son, and the Holy Ghoſt; to whom, the Prieſt gave glory:* And becauſe there had been Hereticks that had denied ſome of theſe three perſons to be God, therefore the Congregation ſtood up and honour'd him, by confeſſing and ſaying, *It was ſo in the beginning, is now ſo, and ſhall*

*ever*

*ever be so World without end.* And all gave their assent to this belief, by saying *Amen.*

He instructed them, what benefit they had, by the Churches appointing the Celebration of Holy-dayes, and the excellent use of them; namely, that they were set apart for particular Commemorations of particular mercies received from Almighty God; and (as Reverend Mr. *Hooker* sayes) to be the *Land-marks* to distinguish times; for by them we are taught to take notice how the years pass by us; and, that we ought not to let them pass without a Celebration of praise for those mercies which they give us occasion to remember; and therefore the year is appointed to begin the 25*th* day of *March*; a day, in which we commemorate the *Angels* appearing to the *Blessed Virgin*, with the joyful tydings that *she should conceive and bear a Son, that should be the redeemer of Mankind*; and, she did so forty Weeks after this joyful salutation;

namely, at our *Chriſtmas*, a day in which we commemorate his Birth, with joy and praiſe; and that eight dayes after this happy Birth, we celebrate his *Circumciſion*; namely, in that which we call *New-years day*. And that upon that we call *Twelfth-day*, we commemorate the manifeſtation of the unſearchable riches of Jeſus to the *Gentiles*: And that day we alſo celebrate the memory of his goodneſs in ſending a *Star* to guide the *three wiſe men* from the *Eaſt* to *Bethlem*, that they might there *worſhip*, and preſent him with their oblations of *Gold*, *Frankincenſe*, and *Myrrhe*. And he (Mr. *Herbert*) inſtructed them, that *Jeſus* was Forty dayes after his Birth, preſented by his bleſſed mother in the *Temple*; namely, on that day which we call, *the Purification of the bleſſed Virgin, Saint* Mary. And he inſtructed them, that by the *Lent-faſt*, we imitate and commemorate our Saviours humiliation in faſting Forty dayes; and that we ought to endeavour to be like him

him in purity. And, that on *Good-fryday* we commemorate and condole his *Crucifixion* And, at *Easter*, commemorate his *glorious Resurrection*. And he taught them, that after Jesus had manifested himself to his Disciples, to be *that Christ that was crucified, dead and buried*: that then by his appearing and conversing with them for the space of Forty dayes after his *Resurrection*, he then, and not till then, *ascended into Heaven*, in the sight of his Disciples, namely, on that day which we call the *Ascension*, or *Holy Thursday*. And that we then celebrate the performance of the promise which he made to his Disciples, at or before his Ascension; namely, *that though he left them, yet he would send them the Holy Ghost to be their Comforter*; and he did so on that day which the Church calls *Whitsunday*— Thus the Church keeps an Historical and circular Commemoration of times, as they pass by us; of such times, as ought to incline us to occasional praises, for the

particular bleſſings which we do, or might receive at thoſe holy times.

He made them know, why the Church hath appointed *Ember-weeks*; and, to know the reaſon why the *Commandements*, and the *Epiſtles* and *Goſpels* were to be read at the *Altar*, or *Communion Table*: why the Prieſt was to pray the *Litany* kneeling; and, why to pray ſome *Collects* ſtanding; and he gave them many other obſervations, fit for his plain Congregation, but not fit for me now to mention; for I muſt ſet limits to my Pen, and not make that a Treatiſe, which I intended to be a much ſhorter account than I have made it; but I have done, when I have told the Reader, that he was conſtant in *Catechiſing* every *Sunday* in the Afternoon, and that his Catechiſing was after his ſecond leſſon, and in the Pulpit, and that he never exceeded his half hour, and was always ſo happy as to have a full Congregation.

But to this I must add, That if he were at any time too zealous in his Sermons, it was, in reproving the indecencies of the peoples behaviour, in the time of Divine Service; and of those Ministers that hudled up the Church-prayers, without a visible reverence and affection; namely, such as seem'd to say the Lords prayer, or a Collect in a breath; but for himself, his custom was, to stop betwixt every Collect, and give the people time to consider what they had pray'd, and to force their desires affectionately to God, before he engag'd them into new Petitions.

And by this account of his diligence, to make his Parishioners understand what, and why they pray'd, and prais'd, and ador'd their Creator. I hope I shall the more easily obtain the Readers belief to the following account of Mr. *Herberts* own practice; which was, to appear constantly with his Wife, and three Neeces (the Daughters of a deceased Sister) and his whole Family,

twice a day at the Church-prayers, in the Chappel which does almoſt join to his Parſonage-houſe. And for the time of his appearing, it was ſtrictly at the Canonical hours of Ten and Four: and then, and there, he lifted up pure and charitable hands to God in the midſt of the Congregation. And he would joy to have ſpent that time in that place, where the honour of his Maſter Jeſus dwelleth; and there, by that inward devotion which he teſtified conſtantly by an humble behaviour, and viſible adoration, he, like *David*, brought not only *his own Houſhold thus to ſerve the Lord*; but brought moſt of his Pariſhioners, and many Gentlemen in the Neighbourhood, conſtantly to make a part of his Congregation twice a day; and ſome of the meaner ſort of his Pariſh, did ſo love and reverence Mr. *Herbert*, that they would let their Plow reſt when Mr. *Herberts Saints-Bell* rung to Prayers, that they might alſo offer their devotions to God with him, and would then

then return back to their Plow. And his most holy life was such, that it begot such reverence to God, and to him, that they thought themselves the happier, when they carried Mr. *Herberts* blessing back with them to their labour. Thus powerful was his reason, and example, to perswade others to a practical piety.

And his constant publick Prayers did never make him to neglect his own private devotions, nor those prayers that he thought himself bound to perform with his Family; which alwayes were a Set-form, and not long; and he did alwayes conclude them with that Collect which the Church hath appointed for the day or week.—*Thus he made every dayes sanctity a step towards that Kingdom where Impurity cannot enter.*

His chiefest recreation was Musick, in which heavenly Art he was a most excellent Master, and, compos'd many *divine Hymns* and *Anthems*, which he set and sung to his *Lute* or *Viol*; and,

though he was a lover of retiredneſs, yet his love to *Muſick* was ſuch, that he went uſually twice every week on certain appointed dayes, to the *Cathedral Church* in *Salisbury*; and at his return would ſay, *That his time ſpent in Prayer, and Cathedral Muſick, elevated his Soul, and was his Heaven upon Earth*: But before his return thence to *Bemerton*, he would uſually ſing and play his part, at an appointed private Muſick meeting; and, to juſtifie this practice, he would often ſay, *Religion does not baniſh mirth, but only moderates, and ſets rules to it.*

And, as his deſire to enjoy *his Heaven upon Earth*, drew him twice every week to *Salisbury*, ſo, his walks thither, were the occaſion of many happy accidents to others, of which, I will mention ſome few.

In one of his walks to *Salisbury*, he overtook a Gentleman that is ſtill living in that City, and in their walk together, Mr. *Herbert* took a fair occaſion

to

to talk with him, and humbly begg'd to be excus'd, if he ask'd him ſome account of his faith; and ſaid, *I do this, the rather, becauſe though you are not of my Pariſh, yet I receive Tythe from you by the hand of your Tenant; and, Sir, I am the bolder to do it, becauſe I know there be ſome Sermon-hearers, that be like thoſe Fiſhes, that alwayes live in ſalt water, and yet are alwayes freſh.*

After which expreſſion, Mr. *Herbert* asked him ſome needful Queſtions, and having received his anſwer, gave him ſuch Rules for the tryal of his ſincerity, and for a practical piety, and in ſo loving and meek a manner, that the Gentleman did ſo fall in love with him, and his diſcourſe, that he would often contrive to meet him in his walk to *Salisbury*, or to attend him back to *Bemerton*; and ſtill mentions the name of Mr. *George Herbert* with veneration, and ſtill praiſes God that he knew him.

In another of his *Salisbury* walks, he met with a Neighbour Miniſter, and

and after ſome friendly Diſcourſe betwixt them, and ſome Condolement for the wickedneſs of the Times, and Contempt of the Clergy, Mr. *Herbert* took occcaſion to ſay,

*One Cure for theſe Diſtempers, would be for the Clergy themſelves to keep the* Ember-Weeks *ſtrictly, and beg of their Pariſhioners to joyn with him in* Faſting *and* Prayers, *for a more Religious Clergy.*

And another Cure would be, *for them to reſtore the great and neglected duty of* Catechiſing, *on which the ſalvation of ſo many of the poor and ignorant Lay-people does depend; but principally, that the Clergy themſelves would be ſure to live unblameably; and that the dignified Clergy eſpecially, which preach Temperance, would avoid Surfeting, and take all occaſions to expreſs a viſible humility, and charity in their lives; for this would force a love and an imitation, and an unfeigned reverence from all that knew them:* (And for proof of this, we need no other

ther Teſtimony, than the life and death of Dr. *Lake*, late Lord Biſhop of *Bath* and *Wells*) *This* (ſaid Mr. *Herbert*) *would be a Cure for the wickedneſs and growing Atheiſm of our Age. And*, my dear Brother, *till this be done by us, and done in earneſt let no man expect a reformation of the manners of the* Laity: *for 'tis not learning, but this, this only, that muſt do it; and till then, the fault muſt lie at our doors.*

In another walk to *Salisbury*, he ſaw a poor man, with a poorer horſe, that was fall'n under his Load; they were both in diſtreſs, and needed preſent help; which Mr. *Herbert* perceiving, put off his Canonical Coat, and help'd the poor man to unload, and after to load his horſe: The poor man bleſt him for it; and he bleſt the poor man, and was ſo like the *good Samaritan*, that he gave him money to refreſh both himſelf and his horſe; and told him *That if he lov'd himſelf, he ſhould be merciful to his Beaſt.* Thus he left the poor man, and at his coming

coming to his musical friends at *Salisbury*, they began to wonder that Mr. *George Herbert*, which us'd to be so trim and clean, came into that company so soyl'd and discompos'd; but he told them the occasion: And when one of the company told him, *He had disparag'd himself by so dirty an employment*; his answer was, *That the thought of what he had done, would prove Musick to him at Midnight; and the omission of it, would have upbraided and made discord in his Conscience, whensoever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure I am bound so far as it is in my power to practise what I pray for. And though I do not wish for the like occasion every day, yet let me tell you, I would not willingly pass one day of my life, without comforting a sad soul, or shewing mercy; and I praise God for this occasion:* And now let's tune our Instruments.

Thus, as our blessed Saviour after his Resurrection, did take occasion to interpret

pret the Scripture to *Cleopas*, and that other Disciple which he met with and accompanied too in their journey to *Emmaus*; so Mr. *Herbert*, in his path toward Heaven, did daily take any fair occasion to instruct the ignorant, or comfort any that were in affliction; and did alwayes confirm his precepts, by shewing mercy.

And he was most happy in his Wifes unforc'd compliance with his acts of Charity, whom he made his *Almoner*, and paid constantly into her hand, *a tenth penny* of what money he receiv'd for Tythe, and gave her a power to dispose that to the poor of his Parish, and with it a power to dispose a tenth part of the Corn that came yearly into his Barn; which trust she did most faithfully perform, and would often offer to him *an account of her stewardship*, and as often beg an inlargement of his bounty, for she rejoyc'd in the employment; and this was usually laid out by her in *Blankets* and *Shooes*, for some such

ſuch poor people, as ſhe knew to ſtand in moſt need of them. This, as to her Charity —— And for his own, he ſet no limits to it; nor did ever turn his face from any that he ſaw in want, but would relieve them, eſpecially his poor Neighbours, to the meaneſt of whoſe Houſes, he would go and inform himſelf of their wants, and relieve them chearfully if they were in diſtreſs; and would alwayes praiſe God, as much for being willing, as for being able to do it. And, when he was advis'd by a friend to be more frugal, becauſe he might have Children, his anſwer was, *He would not ſee the danger of want ſo far off; but, being the Scripture does ſo commend Charity, as to tell us, that Charity is the top of Chriſtian vertues, the covering of ſins, the fulfilling of the Law, the life of Faith. And, that Charity hath a promiſe of the bleſſings of this life, and of a reward in that life which is to come; being theſe, and more excellent things are in Scripture ſpoken of thee O Charity; and being*

*being all my Tythes, and Church dues, are a Deodate from thee O my God; make me, O my God, so far to trust thy promise, as to return them back to thee; and, by thy grace, I will do so, in distributing them to any of thy poor members that are in distress, or do but bear the image of Jesus my Master.* Sir (said he to his friend) *my Wife hath a competent maintenance secur'd her after my death, and therefore as this is my prayer, so this my resolution shall by Gods grace be unalterable.*

This may be some account of the excellencies of the active part of his life, and thus he continued, till a Consumption so weakned him, as to confine him to his House, or to the Chappel, which does almost join to it; in which, he continued to read Prayers constantly twice every day, though he were very weak; in one of which times of his reading, his Wife observ'd him to read in pain, and told him so, and that it wasted his spirits, weakned him, and he confess'd it, but said, *His life could not*

*be*

*be better ſpent, than in the ſervice of his Maſter Jeſus, who had done and ſuffered ſo much for him: But,* he ſaid, *I will not be wilful, for Mr.* Boſtock *ſhall be appointed to read Prayers for me to morrow, and I will now be only a hearer of them, till this mortal ſhall put on immortality:* And Mr. *Boſtock* did the next day undertake and continue this happy employment, till Mr. *Herberts* death.---This Mr. *Boſtock* was a learned and vertuous man, an old friend of Mr. *Herberts*, and then his Curate to the Church of *Fulſton*, which is a mile from *Bemerton*, to which Church, *Bemerton* is but a *Chappel of eaſe*.--- And, this Mr. *Boſtock* did alſo conſtantly ſupply the *Church-ſervice* for Mr. *Herbert* in that Chappel, when the Muſick-meeting at *Salisbury*, caus'd his abſence from it.

About one month before his death, his friend Mr. *Farrer* (for an account of whom I am by promiſe indebted to the Reader, and intend to make him ſudden payment) ſent Mr. *Edmund Dun-*

*cons*

*con* (who is now Rector of *Fryer Barnet* in the County of *Middlesex*) from his House of *Gidden Hall*, which is near to *Huntington*, to see Mr. *Herbert*, and to assure him, he wanted not his daily prayers for his recovery; and Mr. *Duncon* was to return back to *Gidden*, with an account of Mr. *Herberts* condition. Mr. *Duncon* found him at that time lying on his Bed, or on a Pallet; but at his seeing Mr. *Duncon*, he rais'd himself vigorously, saluted him, and with some earnestness inquir'd the health of his brother *Farrer*, of which Mr. *Duncon* satisfied him; and after a conference of Mr. *Farrers* holy life and the manner of his constant serving God, he said to Mr. *Duncon---Sir, I see by your habit that you are a Priest, and I desire you to pray with me*; which being granted, Mr. *Duncon* ask'd him, *what Prayers?* to which, Mr. *Herberts* answer was, *O Sir, the Prayers of my Mother, the Church of* England, *no other Prayers are equal to them; but, at this time, I beg of you to pray on-*

*ly the* Litany, *for I am weak and faint*, and Mr. *Duncon* did so. After which, and some other discourse of Mr. *Farrer*, Mrs. *Herbert* provided Mr. *Duncon* a plain Supper, and a clean Lodging, and he betook himself to rest----*This Mr.* Duncon *tells me*; and, that at his first view of Mr. *Herbert*, he saw majesty and humility so reconcil'd in his looks and behaviour, as begot in him an awful reverence for his person, and sayes, his discourse was so pious, and his motion so gentile and meek, that after almost forty years, they remain still fresh in his memory.

The next morning, Mr. *Duncon* left him, and betook himself to a Journey to *Bath*, but with a promise to return back to him within five dayes, and he did so; but before I shall say any thing of what discourse then fell betwixt them two, I will pay my promis'd account of Mr. *Farrer*.

*vide* [illegible] Mr. *Nicholas Farrer* (who got the reputation of being call'd St. *Nicholas*, at

at the age of six years) was born in *London*, and doubtless had good education in his youth; but certainly, was at a fit age made Fellow of *Clare-Hall* in *Cambridge*, where he continued to be eminent for his temperance and learning. About the 26*th* year of his Age, he betook himself to Travel, in which he added to his Latin and Greek, a perfect knowledge of all the Languages spoken in the Western parts of our Christian world, and understood well the principles of their Religion, and their manner, and the reasons of their worship. In this his Travel, he met with many perswasions to come into a communion with that Church which calls it self *Catholick*, but he return'd from his Travels as he went, eminent for his obedience to his Mother, *the Church of England*. In his absence from *England*, Mr. *Farrers* father (who was a Merchant) allow'd him a liberal maintenance; and, not long after his return into *England*, he had by the death of his

father, or an elder brother, an Eſtate left him, that enabled him to buy Land to the value of 500 *l.* a year, the greateſt part of which Land was at *Little Gidden*, four or ſix miles from *Huntington*, and about 18 from *Cambridge*, which place he choſe for the privacy of it, and the Hall, which had the Pariſh-Church, or Chappel belonging, and adjoining near to it; for Mr. *Farrer* having ſeen the manners and vanities of the World, and found them to be, as Mr. *Herbert* ſayes, *A nothing between two Diſhes*; he did ſo contemn the World, that he reſolv'd to ſpend the remainder of his life in mortifications, and in devotion, and charity, and to be alwayes prepar'd for Death. —— And his Life was ſpent thus.

He, and his Family, which were like a little Colledge, and about Thirty in number, did moſt of them keep *Lent*, and all *Ember-weeks* ſtrictly, both in faſting, and uſing all thoſe prayers that the Church hath appointed to be then uſed;

uſed; and he and they, did the like on *Fridayes*, and on the *Vigils*, or Eves appointed to be faſted before the Saints dayes; and, this frugality and abſtinence, turn'd to the relief of the Poor; but, this was but a part of his charity, none but God and he knew the reſt.

This Family, which I have ſaid to be in number about Thirty, were a part of them his Kindred, and the reſt choſen to be of a temper fit to be moulded into a devout life; and all of them were for their diſpoſitions ſerviceable and quiet, and humble, and free from ſcandal. Having thus fitted himſelf for his Family, he did about the year 1630. betake himſelf to a conſtant and methodical ſervice of God, and it was in this manner.—He did himſelf uſe to read the Common prayers (for he was a Deacon) every day, at the appointed hours of ten and four, in the Church which was very near his Houſe, and which he had both repair'd and adorn'd; for it was fall'n into a great ruine, by

reaſon of a depopulation of the Village before Mr. *Farrer* bought the Mannor. And he did alſo conſtantly read the *Mattins* every morning at the hour of ſix, either in the Church, or in an Oratory, which was within his own Houſe: And many of the Family did there continue with him after the Prayers were ended, and there they ſpent ſome hours in ſinging Hymns, or Anthems, ſometimes in the Church, and often to an Organ in the Oratory. And, they ſometimes betook themſelves to meditate, or to pray privately, or to read a part of the New Teſtament, or to continue their praying or reading the Pſalms; and in caſe the Pſalms were not all read in the day, then Mr. *Farrer*, and others of the Congregation, did at Night, at the ring of a Watch-bell, repair to the Church or Oratory, and there betake themſelves to prayers, and lauding God, and reading the Pſalms that had not been read in the day; and when theſe, or any part of the Congregation

grew

grew weary, or faint, the Watch-bell was rung, ſometimes before, and ſometimes after Midnight; and then a part of the Family roſe, and maintain'd the Watch, ſometimes by praying, or ſinging Lauds to God, or reading the Pſalms; and when after ſome hours they alſo grew weary or faint, then they rung the Watch-bell, and were reliev'd by ſome of the former, or by a new part of the Society, which continued their devotions (as hath been mentioned) until morning.---- And it is to be noted, that in this continued ſerving of God, the Pſalter, or whole Book of Pſalms, was in every four and twenty hours, ſung or read over, from the firſt to the laſt verſe, and this done as conſtantly, as the Sun runs his Circle every day about the World, and then begins it again the ſame inſtant that it ended.

Thus did Mr. *Farrer*, and his happy Family, ſerve God day and night. Thus did they alwayes behave themſelves, as in his preſence. And they did alwayes

eat and drink by the ſtricteſt rules of Temperance; eat and drink ſo, as to be ready to riſe at Midnight, or at the call of a Watch-bell, and perform their devotions to God.---And 'tis fit to tell the Reader, that many of the Clergy that were more inclin'd to practical piety, and devotion, then to doubtful and needleſs Diſputations, did often come to *Gidden Hall*, and make themſelves a part of that happy Society, and ſtay a week or more, and join with Mr. *Farrer*, and the Family in theſe Devotions, and aſſiſt and eaſe him or them in their Watch by Night; and theſe various Devotions, had never leſs than two of the domeſtick Family in the Night; and the Watch was alwayes kept in the Church or Oratory, unleſs in extreme cold Winter-nights, and then it was maintain'd in a Parlor which had a fire in it, and the Parlor was fitted for that purpoſe; and this courſe of piety, and great liberality to his poor Neighbours, Mr. *Farrer* maintain'd till his death, which was in the year 1639. Mr.

Mr. *Farrers*, and Mr. *Herberts* devout lives, were both ſo noted, that the general report of their ſanctity, gave them occaſion to renew that ſlight acquaintance which was begun at their being Contemporaries in *Cambridge*; and, this new holy friendſhip was maintain'd without any interview, but only by loving and endearing Letters. And, one teſtimony of their friendſhip, and pious deſigns, may appear by Mr. *Farrers* commending the conſiderations of *John Valdeſſo* (a Book which he had met with in his Travels, and Tranſlated out of *Spaniſh* into *Engliſh*) to be examin'd and cenſur'd by Mr. *Herbert*; which Book, Mr. *Herbert* did read, and return back with many marginal Notes, as they be now printed with that excellent Book; and with them, Mr. *Herberts* affectionate Letter to Mr. *Farrer*.

This *John Valdeſſo* was a *Spaniard*, and was for his Learning and Vertue, much valued and lov'd by the great Empe-

Emperour *Charles the fifth*, whom *Valdeſſo* had followed as a *Cavalier* all the time of his long and dangerous Wars; and when *Valdeſſo* grew old, and weary of the World, he took his fair opportunity to declare to the Emperour, that his reſo'ution was to decline His Majeſties Service, and betake himſelf to a quiet and contemplative life, *becauſe there ought to be a vacancy of time, betwixt fighting and dying*.---The Emperor had himſelf, for the ſame, or other reaſons, put on the ſame reſolutions; but God and himſelf did then only know them; and he did for thoſe, or other reaſons, deſire *Valdeſſo* to conſider well of what he had ſaid, but keep his purpoſe within his own breaſt, till they two had another like opportunity of a friendly Diſcourſe, which *Valdeſſo* promis'd.

In the mean time, the Emperour appoint privately a day for him and *Valdeſſo* to receive the Sacrament publickly, and appointed an eloquent and devout Fryer, to preach a Sermon of contempt

tempt of the World, and of the happiness and benefit of a quiet and contemplative life, which the Fryer did most affectionately. After which Sermon, the Emperour declar'd openly, *That the Preacher had begot in him a resolution to lay down his Dignities, to forsake the World, and betake himself to a Monastical life.* And he pretended, he had perswaded *John Valdesso*, to do the like; but this is most certain, that after the Emperour had called his son *Philip* out of *England*, and resign'd to him all his Kingdoms, that then the Emperour, and *John Valdesso*, did perform their resolutions.

This account of *John Valdesso*, I receiv'd from a Friend, that had it from the mouth of Mr *Farrer*: And, the Reader may note, that in this retirement, *John Valdesso* writ his 110 considerations, and many other Treatises of worth, which want a second Mr. *Farrer* to procure, and Translate them.

After

After this account of Mr. *Farrer*, and *John Valdesso*, I proceed to my account of Mr. *Herbert*, and Mr. *Duncon*, who, according to his promise, return'd the fifth day, and found Mr. *Herbert* much weaker than he left him, and therefore their Discourse could not be long; but at Mr. *Duncons* parting with him, Mr. *Herbert* spoke to this purpose--*Sir, I pray give my brother* Farrer *an account of my decaying condition, and tell him, I beg him to continue his prayers for me, and let him know, that I have consider'd, That God only is what he would be; and, that I am by his grace become now so like him, as to be pleas'd with what pleaseth him, and do not repine at my want of health; and tell him, my heart is fixed on that place where true joy is only to be found; and, that I long to be there, and will wait my appointed change with hope and patience.*---And having said this, he did with such a humility as seem'd to exalt him, bow down to Mr. *Duncon*, and with a thoughtful and contented look,

look, say to him, *Sir, I pray deliver this little Book to my dear brother* Farrer, *and tell him, he shall find in it a picture of the many spiritual Conflicts that have past betwixt God and my Soul, before I could subject mine to the will of Jesus my Master, in whose service I have now found perfect freedom; desire him to read it, and then if he can think it may turn to the advantage of any dejected poor Soul, let it be made publick; if not, let him burn it, for I and it, are less than the least of Gods mercies.*----Thus meanly did this humble man think of this excellent Book, which now bears the name of *The TEMPLE:* Or, *Sacred Poems, and Private Ejaculations*; of which, Mr. *Farrer* would say, *There was the picture of a Divine Soul in every page; and, that the whole Book, was such a harmony of holy passions, as would enrich the World with pleasure and piety.* And, it appears to have done so, for there have been Ten thousand of them sold since the first Impression.

And

And this ought to be noted, that when Mr. *Farrer* ſent this Book to *Cambridge* to be Licenſed for the Preſs, the *Vice-Chancellor* would by no means allow the two ſo much noted Verſes

*Religion ſtands a Tip-toe in our Land,*
*Ready to paſs to the* American *Strand.*

to be printed; and, Mr. *Farrer*, would by no means allow the Book to be printed, and want them: But after ſome time, and ſome arguments for, and againſt their being made publick, the *Vice-Chancellor* ſaid, *I knew Mr.* Herbert *well, and know that he had many heavenly Speculations, and was a Divine Poet; but, I hope the World will not take him to be an inſpired Prophet, and therefore I Licenſe the whole Book:* So that it came to be printed, without the diminution or addition of a ſyllable, ſince it was deliver'd into the hands of Mr. *Duncon*, ſave only, that Mr. *Farrer* hath added that excellent Preface that is printed before it.

At

At the time of Mr. *Duncons* leaving Mr. *Herbert*, which was about three weeks before his death, his old and dear friend Mr. *Woodnot*, came from *London* to *Bemerton*, and never left him, till he had ſeen him draw his laſt breath, and clos'd his Eyes on his Death-bed. In this time of his decay, he was often viſited and pray'd for by all the Clergy that liv'd near to him, eſpecially by the Biſhop and Prebends of the Cathedral Church in *Salisbury*; but by none more devoutly, than his Wife, his three Neeces (then a part of his Family) and Mr. *Woodnot*, who were the ſad Witneſſes of his daily decay, to whom he would often ſpeak to this purpoſe.---- *I now look back upon the pleaſures of my life paſt, and ſee the content I have taken in beauty, in wit, in muſick, and pleaſant Converſation, how they are now all paſt by me, as a ſhadow that returns not, and are all become dead to me, or I to them; that as my father and generation hath done before me, ſo I ſhall now ſuddenly* (*with* Job) *make*

*make my Bed also in the dark; and, I praise God, I am prepar'd for it; and, that I am not to learn patience, now I stand in such need of it; and, that I have practised Mortification, and endeavour'd to dye daily, that I might not dye eternally; and, my hope is, that I shall shortly leave this valley of tears, and be free from all fevers and pain; and which will be a more happy condition, I shall be free from sin, and all the temptations and anxieties that attend it; and this being past, I shall dwell in the new* Jerusalem, *dwell there with men made perfect; dwell, where these eyes shall see my Master and Saviour Jesus; and, with him see my dear mother, and relations, and friends; but I must dye, or not come to that happy place: And, this is my content, that I am going daily towards it; and, that every day that I have liv'd, hath taken a part of my appointed time from me; and, that I shall live the less time, for having liv'd this, and the day past.* ——

These, and the like expressions, which he utter'd often, may be said to be his enjoyment

joyment of Heaven, before he enjoy'd it. The *Sunday* before his death, he roſe Suddenly from his Bed or Couch, call'd for one of his Inſtruments, took it into hand, and ſaid--*My God, my God,*

*My Muſick ſhall find thee,*
*And every ſtring*
*ſhall have his attribute to ſing.*

And having tun'd it, he play'd and ſung:

*The Sundayes of mans life,*
*Threaded together on times ſtring,*
*Make Bracelets, to adorn the Wife*
*Of the eternal glorious King:*
*On Sundayes, Heavens dore ſtands ope;*
*Bleſſings are plentiful and rife,*
*More plentiful than hope.*

Thus he ſung on earth ſuch Hymns and Anthems, as the Angels and he, and Mr. *Farrer*, now ſing in Heaven.

Thus he continued meditating and praying, and rejoycing, till the day of his death, and on that day ſaid to Mr. *Woodnot*, *My dear Friend, I am ſorry I have nothing to preſent to my merciful God but ſin and miſery; but the firſt is pardon'd, and a few hours will put a period*

*for I shal suddenly goe hence & be no moor seen.*

*to the latter.* Upon which expreſſion, Mr. *Woodnot* took occaſion to remember him of the Re-edifying *Layton* Church, and his many Acts of mercy; to which he made anſwer, ſaying, *They be good works, if they be ſprinkled with the blood of Chriſt, and not otherwiſe.* After this Diſcourſe, he became more reſtleſs, and his Soul ſeem'd to be weary of her earthly Tabernacle; and this uneaſineſs became ſo viſible, that his Wife, his three Neeces, and Mr. *Woodnot*, ſtood conſtantly about his Bed, beholding him with ſorrow, and an unwillingneſs to loſe the ſight of him whom they could not hope to ſee much longer. As they ſtood thus beholding him, his Wife obſerv'd him to breath faintly, and with much trouble; and, obſerv'd him to fall into a ſudden Agony; which ſo ſurpriz'd her, that ſhe fell into a ſudden paſſion, and requir'd of him to know *how he did?* to which his anſwer was, *That he had paſt a Conflict with his laſt Enemy, and had overcome him, by the merits*

*of*

*of his Maſter Jeſus.* After which anſwer, he look'd up, and ſaw his Wife and Neeces weeping to an extremity, and charg'd them, *If they lov'd him, to withdraw into the next Room, and there pray every one alone for him, for nothing but their lamentations could make his death uncomfortable.* To which requeſt, their ſighs and tears would not ſuffer them to make any reply, but they yielded him a ſad obedience, leaving only with him Mr. *Woodnot*, and Mr. *Boſtock*. Immediately after they had left him, he ſaid to Mr. *Boſtock*, *Pray Sir open that door, then look into that Cabinet, in which you may eaſily find my laſt Will, and give it into my hand*; which being done, he deliver'd it into the hand of Mr. *Woodnot*, and ſaid, *My old Friend, I here deliver you my laſt Will, in which you will find that I have made you my ſole Executor, for the good of my Wife and Neeces, and I deſire you to ſhew kindneſs to them, as they ſhall need it; I do not deſire you to be juſt, for I know you will be ſo for your*

*own ſake; but I charge you, by the Religion of our friendſhip, to be careful of them.* And having obtain'd Mr. *Woodnots* promiſe to be ſo, he ſaid, *I am now ready to dye;* after which words he ſaid, *Lord, grant me mercy, for the merits of my Jeſus, and now, Lord, receive my Soul.* And with thoſe words breath'd forth his Divine Soul, without any apparent diſturbance, Mr. *Woodnot*, and Mr. *Boſtock*, attending his laſt breath, and cloſing his eyes. *Ob. anº 163⅓. ætat. 39. al. about 1635.*

Thus he liv'd, and thus he dy'd like a Saint, unſpotted of the World, full of Almſ-deeds, full of Humility, and all the examples of vertuous life; which I cannot conclude better, than with this borrowed obſervation:

——— *All muſt to the cold Graves:*
*But the religious actions of the juſt,*
*Smell ſweet in death and bloſſom in the duſt.*

Mr. *George Herberts* have done ſo to this, and will doubtleſs do ſo to ſucceeding Generations.

FINIS.

*THere is a Debt justly due to the memory of Mr.* Herberts *vertuous Wife, a part of which I will endeavour to pay, by a very short accompt of the remainder of her life, which shall follow.*

*She continued his disconsolate Widow five years, bemoaning her self, and complaining,* That she had lost the delight of her eyes; *but more,* that she had lost the spiritual guide for her poor soul; *and would often say,* O that I had like holy *Mary* the Mother of Jesus, treasur'd up all his sayings in my heart; but since I have not been able to do that, I will labour to live like him, that where he now is, I may be a so. *And she would often say* ( *as the Prophet* David *for his son* Absolon ) O that I had dyed for him. *Thus she continued mourning, till time and conversation had so moderated her sorrows, that she became the happy Wife of Sir* Robert Cook *of* Higham *in the County of* Glocester *Knight: And, though he put a*

*high value on the excellent accompliſh-ments of her mind and body; and was ſo like Mr.* Herbert, *as not to govern like a Maſter, but as an affectionate Husband; yet, ſhe would even to him often take occaſion to mention the name of Mr.* George Herbert, *and ſay,* That name muſt live in her memory, till ſhe put off mortality. *By Sir* Robert, *ſhe had only one Child, a Daughter, whoſe parts and plentiful eſtate make her happy in this world, and her well uſing of them gives a fair teſtimony, that ſhe will be ſo in that which is to come.*

*Mrs.* Herbert *was the Wife of Sir* Robert *eight years, and liv'd his Widow* o called about fifteen. *nine; all which time, ſhe took a pleaſure in mentioning, and commending the excellencies of Mr.* George Herbert. *She* x pol. 1656 v. 17 pict. *dyed in the year* x 1663. *and lies buried at* Higham, *Mr.* Herbert *in his own Church, under the Altar, and cover'd with a Grave-ſtone without any inſcription.*

*This Lady* Cook, *had preſerv'd many of Mr.* Herberts *private Writings, which*

*ſhe*

*she intended to make publick; but they, and* Higham *house, were burnt together, by the late Rebels* ‡ *and by them was also burnt or destroyed a choice Library, which Mr.* Herbert *had fastned with Chains, in a fit room in* Mountgomery *Castle, being by him dedicated to the succeeding* Herberts, *that should become the owners of it. He dyed without an Enemy, if* Andrew Melvin *dyed before him?*

‡ & so lost to posterity. & so ends the edict of 1674.

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# FINIS.

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E

Mr. GE

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With oth

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Dear

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Marriott

fell

# LETTERS

Written by

Mr. *GEORGE HERBERT*,

At his being in

*CAMBRIDGE*:

With others to his Mother, the Lady

MAGDALEN HERBERT.

Written by

*JOHN DONNE*,

Afterwards

Dean of St. PAULS.

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*LONDON*,

Printed by *Tho: Newcomb*, for *Richard Marriott*, Sold by moſt Book-ſellers. M.DC.LXX.

Mr. Ge

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# Mr. George Herbert to *N. F.* the Tranſlator of *Valdeſſo.*

*MY dear and deſerving Brother your* Valdeſſo *I now return with many thanks, and ſome notes, in which perhaps you will diſcover ſome care, which I forbear not in the midſt of my griefs; Firſt for your ſake; becauſe, I would do nothing negligently that you commit unto me; Secondly for the Authors ſake, whom I conceive to have been a true ſervant of God; and to ſuch, and all that is theirs, I owe diligence; Thirdly for the Churches ſake, to whom by Printing it, I would have you conſecrate it. You owe the Church a debt, and God hath put this into your hands (as he ſent the Fiſh with money to St.* Peter*) to diſcharge it: happily alſo with this (as his thoughts are fruit-*

*fruitful*) *intending the honour of his ſervant the Author, who being obſcured in his own Countrey, he would have to flouriſh in this land of light, and region of the Goſpel, among his choſen. It is true, there are ſome things which I like not in him, as my fragments will expreſs, when you read them; neverthleſs I wiſh you by all means to publiſh it, for theſe three eminent things obſervable therein: Firſt, that God in the midſt of Popery ſhould open the eyes of one to underſtand and expreſs ſo clearly, and excellently the intent of the Goſpel in the acceptation of Chriſts righteouſneſs: (as he ſheweth through all his Conſiderations,) a thing ſtrangely buried, and darkned by the Adverſaries, and their great ſtumbling block. Secondly, the great honour and reverence, which he everywhere bears towards our dear Maſter and Lord; concluding every Conſideration almoſt with his holy Name, and ſetting his merit forth ſo piouſly; for which I do ſo love him, that were there nothing elſe, I would Print it, that with it*

*the*

*the honour of my Lord might be publiſhed. Thirdly, the many pious rules of ordering our life, about Mortification, and obſervation of Gods Kingdom within us, and the working thereof; of which he was a very diligent obſerver. Theſe three things are very eminent in the Author, and overweigh the Defects (as I conceive) towards the publiſhing thereof.*

From ~~his~~ Parſonage of *Bemerton*, near *Salisbury*, Sept. 29. 1632.

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To

# To Sir J. D.

SIR,

*THough I had the best wit in the World, yet it would easily tyre me, to find out variety of thanks for the diversity of your favours, if I sought to do so; but, I profess it not: And therefore let it be sufficient for me, that the same heart, which you have won long since, is still true to you, and hath nothing else to answer your infinite kindnesses, but a constancy of obedience; only hereafter I will take heed how I propose my desires unto you, since I find you so willing to yield to my requests; for, since your favours come a Horse-back, there is reason, that my desires should go a-foot; neither do I make any question, but that you have performed your kindness to the full, and that the Horse is every way fit for me, and I will*

*will ſtrive to imitate the compleatneſs of your love, with being in ſome proportion, and after my manner,*

Your moſt obedient Servant,

*George Herbert.*

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# For my dear ſick Siſter.

Moſt dear Siſter,

*THink not my ſilence forgetfulneſs; or, that my love is as dumb as my papers; though buſineſſes may ſtop my hand, yet my heart, a much better member, is alwayes with you: and which is more, with our good and gracious God, inceſſantly begging ſome eaſe of your pains, with that earneſtneſs, that becomes your griefs, and my love. God who knows and ſees this Writing, knows alſo that my ſolliciting him has*

*has been much, and my tears many for you; judge me then by thoſe waters, and not by my Ink, and then you ſhall juſtly value*

Your moſt truly,

moſt heartily,

*Decem.* 6. 1620.

*Trin: Coll.* affectionate Brother,

and Servant,

*George Herbert.*

SIR,

SIR,

*I Dare no longer be ſilent, leaſt while I think I am modeſt, I wrong both my ſelf, and alſo the confidence my Friends have in me; wherefore I will open my caſe unto you, which I think deſerves the reading at the leaſt; and it is this, I want Books extremely: You know Sir, how I am now ſetting foot into Divinity, to lay the platform of my future life, and ſhall I then be fain alwayes to borrow Books, and build on anothers foundation? What Tradeſ-man is there who will ſet up without his Tools? Pardon my boldneſs Sir, it is a moſt ſerious Caſe, nor can I write coldly in that, wherein conſiſteth the making good of my former education, of obeying that Spirit which hath guided me hitherto, and of atchieving my (I dare ſay) holy ends. This alſo is aggravated, in that I apprehend what*

*my Friends would have been forward to ſay, if I had taken ill courſes*, Follow your Book, and you ſhall want nothing: *You know Sir, it is their ordinary ſpeech, and now let them make it good; for ſince, I hope, I have not deceived their expectation, let not them deceive mine: But perhaps they will ſay you are ſickly, you muſt not ſtudy too hard; it is true (God knows) I am weak, yet not ſo, but that every day, I may ſtep one ſtep towards my journies end: and I love my friends ſo well, as that if all things proved not well, I had rather the fault ſhould lie on me, than on them; but they will object again, What becomes of your Annuity? Sir, if there be any truth in me, I find it little enough to keep me in health. You know I was ſick laſt Vacation, neither am I yet recovered, ſo that I am fain ever and anon, to buy ſomewhat tending towards my health; for infirmities are both painful and coſtly. Now this* Lent *I am forbid utterly to eat any Fiſh, ſo that I am fain to dyet in my*

*Chamber*

*Chamber at mine own coſt; for in our publick Halls, you know, is nothing but Fiſh and Whit-meats: Out of* Lent *alſo, twice a Week, on* Fridayes *and* Saturdayes, *I muſt do ſo, which yet ſometimes I faſt. Sometimes alſo I ride to* Newmarket, *and there lie a day or two for freſh Air; all which tend to avoiding of coſtlier matters, if I ſhould fall abſolutely ſick: I proteſt and vow, I even ſtudy Thrift, and yet I am ſcarce able with much ado to make one half years allowance, ſhake hands with the other: And yet if a Book of four or five Shillings come in my way, I buy it, though I faſt for it; yea, ſometimes of ten Shillings: But, alas Sir, what is that to thoſe infinite Volumes of Divinity, which yet every day ſwell, and grow bigger. Noble Sir, pardon my boldneſs, and conſider but theſe three things. Firſt, the Bulk of Divinity. Secondly, the time when I deſire this (which is now, when I muſt lay the foundation of my whole life.) Thirdly, what I deſire, and to what end,*

*not vain pleaſures, nor to a vain end. If then, Sir, there be any courſe, either by engaging my future Annuity, or any other way, I deſire you, Sir, to be my Mediator to them in my behalf.*

*Now I write to you, Sir, becauſe to you I have ever opened my heart; and have reaſon, by the Patents of your perpetual favour to do ſo ſtill, for I am ſure you love*

Your faithfulleſt

March 18. 1617.

*Trin: Coll.* Servant,

*George Herbert.*

SIR,

SIR,

*THis Week hath loaded me with your Favours; I wish I could have come in person to thank you, but it is not possible; presently after* Michaelmas, *I am to make an Oration to the whole University of an hour long in* Latin, *and my* Lincoln *journey, hath set me much behind hand: neither can I so much as go to* Bugden, *and deliver your Letter, yet have I sent it thither by a faithful Messenger this day: I beseech you all, you and my dear Mother and Sister to pardon me, for my* Cambridge *necessities are stronger to tye me here, than yours to* London: *If I could possibly have come, none should have done my message to Sir* Fr: Nethersole *for me; he and I are ancient acquaintance, and I have a strong opinion of him, that if he can do me a courtesie, he will of himself; yet your appearing in it, affects me strangely. I have sent you here inclosed a Letter from our Master in my*

*behalf, which if you can ſend to Sir* Francis *before his departure, it will do well, for it expreſſeth the Univerſities inclination to me; yet if you cannot ſend it with much convenience, it is no matter, for the Gentleman needs no incitation to love me.*

*The Orators place (that you may underſtand what it is) is the fineſt place in the Univerſity, though not the gainfulleſt; yet that will be about* 30 l. per an. *but the commodiouſneſs is beyond the Revenue; for the Orator writes all the Univerſity Letters, makes all the Orations, be it to King, Prince, or whatever comes to the Univerſity; to requite theſe pains, he takes place next the Doctors, is at all their Aſſemblies and Meetings, and ſits above the Proctors, is Regent or Non-regent at his pleaſure, and ſuch like Gayneſſes, which will pleaſe a young man well.*

*I long to hear from Sir* Francis, *I pray Sir ſend the Letter you receive from him to me as ſoon as you can, that I may work the heads to my purpoſe. I hope I ſhall get this place without all your* London *helps,*

*helps, of which I am very proud, not but that I joy in your favours, but that you may see, that if all fail, yet I am able to stand on mine own legs. Noble Sir, I thank you for your infinite favours; I fear only that I have omitted some fitting circumstance, yet you will pardon my haste, which is very great, though never so, but that I have both time and work to be*

Your extreme Servant,

*George Herbert.*

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SIR,

*I Have received the things you ſent me, ſafe; and now the only thing I long for, is to hear of my dear ſick Siſter; firſt, how her health fares, next, whether my peace be yet made with her concerning my unkind departure. Can I be ſo happy, as to hear of both theſe that they ſucceed well? Is it not too much for me? Good Sir, make it plain to her, that I loved her even in my departure, in looking to her Son, and my charge. I ſuppoſe ſhe is not diſpoſed to ſpend her eye ſight on a piece of paper, or elſe I had wrote to her; when I ſhall underſtand that a Letter will be ſeaſonable, my Pen is ready. Concerning the Orators place all goes well yet, the next* Friday *it is tryed, and accordingly you ſhall hear. I have forty buſineſſes in my hands,*

*hands, your Courteſie will pardon the haſte of*

Your humbleſt Servant,

Jan. 19. 1619.

*Trin: Coll.* *George Herbert.*

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SIR,

I *Underſtand by Sir* Francis Netherſols *Letter, that he fears I have not fully reſolved of the matter, ſince this place being civil may divert me too much from Divinity, at which, not without cauſe, he thinks, I aim; but, I have wrote him back, that this dignity, hath no ſuch earthineſs in it, but it may very well be joined with Heaven; or if it had to others, yet to me it ſhould not, for ought I yet knew; and therefore I deſire him to ſend me a direct anſwer in his next Letter. I pray Sir therefore, cauſe this incloſed to be carried to his brothers houſe of his own name*

( *as*

(*as I think*) *at the ſign of the* Pedler *and the* Pack *on* London-bridge, *for there he aſſigns me. I cannot yet find leiſure to write to my Lord, or Sir* Benjamin Ruddyard; *but I hope I ſhall ſhortly, though for the reckoning of your favours, I ſhall never find time and paper enough, yet am I*

Your readieſt Servant,

Octob. 6. 1619.

*Trin: Coll.*

*George Herbert.*

*I remember my moſt humble duty to my Mother, who cannot think me lazy, ſince I rode 200 mile to ſee a Siſter, in a way I knew not, in the midſt of much buſineſs, and all in a Fortnight, not long ſince.*

To

# To the truly Noble Sir *J. D.*

SIR,

*I Understand by a Letter from my Brother* Henry, *that he hath bought a parcel of Books for me, and that they are coming over. Now though they have hitherto travelled upon your charge, yet if my Sister were acquainted that they are ready, I dare say she would make good her promise of taking five or six pound upon her, which she hath hitherto deferred to do, not of her self, but upon the want of those Books which were not to be got in* England; *for that which surmounts, though your noble disposition is infinitely free, yet I had rather flie to my old ward, that if any course could be taken of doubling my Annuity now, upon condition that I should surcease from all title to it, after I enter'd into a Benefice, I should*

*be*

*be most glad to entertain it, and both pay for the surplusage of these Books, and for ever after cease my clamorous and greedy bookish requests. It is high time now that I should be no more a burden to you, since I can never answer what I have already received; for your favours are so ancient, that they prevent my memory, and yet still grow upon*

Your humblest Servant,

*George Herbert.*

*I remember my most humble duty to my Mother. I have wrote to my dear sick Sister this week already, and therefore now I hope may be excused.*

*I pray Sir, pardon my boldness of inclosing my Brothers Letter in yours, for it was because I know your Lodging, but not his.*

# *To the worthieſt Lady, Mrs.* Magdalen Herbert.

*Madam,*

EVery excuſe hath in it ſomewhat of accuſation; and ſince I am innocent, and yet muſt excuſe, how ſhall I do for that part of accuſing. By my troth, as deſperate and perplexed men, grow from thence bold; ſo muſt I take the boldneſs of accuſing you, who would draw ſo dark a Curtain betwixt me and your purpoſes, as that I had no glimmering, neither of your goings, nor the way which my Letters might haunt. Yet, I have given this Licence to Travel, but I kn w not whether, nor it. It is therefore rather a Pinnace to diſcover; and the intire Colony of Letters, of Hundreds and Fifties, muſt follow; whoſe

whoſe employment is more honourable, than that which our State meditates to *Virginia*, becauſe you are worthier than all that Countrey, of which that is a wretched inch; for you have better treaſure, and a harmleſsneſs. If this ſound like a flattery, tear it out. I am to my Letters as rigid a Puritane, as *Cæſar* was to his Wife. I can as ill endure a ſuſpitious and miſinterpretable word as a fault; but remember, that nothing is flattery which the Speaker believes; and of the groſſeſt flatteries there is this good uſe, that they tell us what weſhould be. But, *Madam*, you are beyond inſtruction, and therefore there can belong to you only praiſe; of which, though you be no good hearer, yet allow all my Letters leave to have in them one part of it, which is thankfulneſs towards you.

*Your unworthieſt Servant,*

Michin,
*July* 11.
1607.

*Except your accepting*
*have mended him,*
John Donne.

*To*

# *To the worthieſt Lady, Mrs.* Magdalen Herbert.

*Madam,*

THis is my ſecond Letter, in which though I cannot tell you what is good, yet this is the worſt, that I muſt be a great part of it; yet to me, that is recompenſed, becauſe you muſt be mingled. After I knew you were gone (for I muſt, little leſs than accuſingly tell you, I knew not you would go) I ſent my firſt Letter, like a *Bevis* of *Hampton*, to ſeek Adventures. This day I came to Town, and to the beſt part of it, your Houſe; for your memory, is a State-cloth and Preſence; which I reverence, though you be away; though I need not ſeek that there, which I have about and within me. There, though

though I found my accuſation, yet any thing to which your hand is, is a pardon; yet I would not burn my firſt Letter, becauſe as in great deſtiny no ſmall paſſage can be omitted or fruſtrated, ſo in my reſolution of writing almoſt daily to you, I wou'd have no link of the Chain broke by me, both becauſe my Letters interpret one another, and becauſe only their number can give them weight. If I had your Commiſſion and Inſtructions to do you the ſervice of a Legier Ambaſſadour here, I could ſay ſomething of the Counteſs of *Devon*: of the States, and ſuch things. But ſince to you, who are not only a World alone, but the Monarchy of the World your ſelf, nothing can be added, eſpecially by me; I will ſuſtain my ſelf with the honour of being

*London*, *July* 23. 1607.

*Your Servant Extraordinary,*

*And without place,*

John Donne.

*To*

# *To the worthieſt Lady, Mrs.* Magdalen Herbert.

*Madam,*

AS we muſt dye before we can have full glory and happineſs, ſo before I can have this degree of it, as to ſee you by a Letter, I muſt almoſt dye, that is, come to *London*, to plaguy *London*; a place full of danger, and vanity, and vice, though the Court be gone. And ſuch it will be, till your return redeem it: Not that, the greateſt vertue in the World, which is you, can be ſuch a Marſhal, as to defeat, or diſperſe all the vice of this place; but as higher bodies remove, or contract themſelves when better come, ſo at your return we ſhall have one door open to innocence. Yet *Madam*, you are not ſuch an *Ireland*, as

produceth neither ill, nor good; no Spiders, nor Nightingales, which is a rare degree of perfection: But you have found and practiſed that experiment, That even nature, out of her deteſting of emptineſs, if we will make that our work, to remove bad, will fill us with good things. To abſtain from it, was therefore but the Childhood, and Minority of your Soul, which hath been long exerciſed ſince, in your manlier active part, of doing good. Of which ſince I have been a witneſs and ſubject, not to tell you ſome times, that by your influence and example I have attained to ſuch a ſtep of goodneſs, as to be thankful, were both to accuſe your power and judgement of impotency and infirmity.

*Auguſt 2d.* *Your Ladiſhips in all Services,*

1607.

John Donne.

On

# On Mr. *George Herbert's* Book, Intituled, *The* TEMPLE *of Sacred Poems*, ſent to a Gentlewoman, by Mr. *Craſhaw*.

*KNow you Fair, on what you look:*
*Divineſt Love lies in this Book:*
*Expecting Fire from your Eyes,*
*To kindle this his Sacrifice.*
*When your hands untye theſe ſtrings,*
*Think you've an Angel by the wings.*
*One that gladly will be nigh,*
*To wait upon each morning ſigh.*
*To flutter in the balmy Air,*
*Of your well perfumed Prayer.*
*Theſe white Plumes of his Hee'll lend you,*
*Which every day to Heaven will ſend you,*
*To take acquaintance of the Sphere,*
*And all the ſmooth-fac'd Kindred there.*

*And though* Herberts *Name do owe*
*Theſe Devotions, Faireſt; know*
*That while I lay them on the ſhrine*
*Of your white Hand, they are mine.*

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FINIS.

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